

AMERICA

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Chronicle

Home News.—On June 14, President Hoover began a short tour of the Middle West which was expected to have important bearings on his political future. After

Presidential Tour

traveling through Ohio, Illinois and Indiana, and making many back-platform appearances, he spoke at Indianapolis before the Indiana Republican Editorial Association. The speech was obviously a statement of the platform on which he expects to run for reelection in 1932. He particularly emphasized his opposition to a Federal dole to the unemployed, while encouraging regional contributions for relief; he pronounced against Federal ownership or operation of public utilities; he defended the Smoot-Hawley tariff, attacked Government unemployment insurance, and demanded a restriction of bureaucracy. While not defending the record of the Administration, he claimed that his farm-relief program had helped the farmers to realize "hundreds of millions more in prices than farmers of any other country." He listed as recent disasters "our wild speculation, our stock promotion with its infinite loss and hardships to innocent people, our loose and extravagant business methods, our unprecedented drought" and the attempts of a "minority of people" to make political capital out of the depression. On June 16,

Mr. Hoover dedicated the memorial to President Harding at Marion, O., and in his speech made a sensational reference to the corruption of the Harding regime. He said that the tragedy of the life of Warren Harding was that "he had been betrayed by a few men whom he had trusted." On the platform with him were several of those who were close to Harding. President Coolidge also delivered a eulogy of Harding, and incidentally of President Hoover. On June 17, Mr. Hoover spoke before an enormous crowd at Springfield, Ill., where he rededicated the reconstructed tomb of Abraham Lincoln. The newspapers declared that the President received "a respectful welcome." He also made an impromptu speech to the Illinois Legislature. The significance of this tour was seen in the fact that strong rumors had been current of an incipient revolt against the President in the States through which he traveled and whose electoral vote is necessary for his reelection. Mr. Hoover returned highly satisfied with the results of the tour.

On June 17, the railroads of the United States by united action petitioned the Interstate Commerce Commission to allow them a blanket increase of fifteen per cent in charges. The reasons for this appeal were given as the general economic depression, the competition of motor transport, waterways and air lines, and the maintenance of wages at their present level.—The aftermath of the recent Chamber of Commerce meetings was seen in the formation of two dozen committees with fifteen or more specialists to recommend courses of action for the autumn. Some of these committees are on agriculture, civic development, domestic distribution, foreign commerce, public finance, insurance and natural resources. At the same time, a movement was set on foot to collect \$90,000,000 for various community chests to be used for relief in the coming winter, when, it was expected, conditions will be worse than in the past.

The Department of State issued a long document which it had sent to the League of Nations in response to a request from that body for armament figures. To this,

Secretary Stimson added a complete statement of our reserves and at the same time suggested that other nations

do the same, though this apparently had not entered into the plans of the League. In a speech Ambassador Gibson said he did not expect a final solution to the disarmament problem in his time. Under-secretary Castle indicated in a statement to the press that the crisis in Germany might possibly lead the United States to reconsider its attitude on debts and reparations.

Economic Activity

Foreign Affairs

Austria.—The difficulties which faced Austria over the losses of the Creditanstalt gave rise to many charges, not proved, of international political intrigue, especially on the part of France which was said to wish to smash the proposed customs union between Austria and Germany.

Ministry
Crisis

As a final way out of the difficulty, the Government voted to guarantee the liabilities of the Creditanstalt. The following day, the Bank of England agreed to advance \$21,000,000 to enable Austria to float new treasury bonds to cover capital advances already made to the Creditanstalt. While this solved the immediate financial problem, it had its political repercussion. Rather than agree to the Government's guaranteeing the liabilities of the Creditanstalt, Minister of the Interior, Franz Winkler resigned. As this was considered equivalent to a vote of no-confidence in the Government by the Farmers' party of which Winkler is a member, the entire Cabinet resigned. Chancellor Ender was asked to form a new cabinet.

Canada.—As the debate on the budget and tariff drew to a close, it was evident that the Government would be sustained by its normal majority of about twenty-eight.

Budget
Passed

After the vote, the tariff and taxation proposals would go to committee for detailed study; few changes, it was asserted, would be thought necessary. The tariff changes received support from all but a few industries that failed to get their desired protection or subsidy. Agriculture and the marketing of products would be benefited, in the opinion of the farmers. The labor and industrial leaders foresaw an increase in employment and the establishment of new branches of manufacture by American and British firms. The taxation proposals, however, were not uniformly acceptable. The United States, being the nation most adversely affected by the tariff, studied the tariff changes through the Federal Tariff Commission. More than two hundred American exports were involved. The Commission stated that thus far in its investigations, no evidence was found that the Canadian changes were retaliations against the Hawley-Smoot Act. The Democrats continued to assert that the Canadian action was clearly that of a reprisal.

China.—The bandits continued their depredations and large numbers of refugees from Fukien province were gathering in Foochow. On June 17, Ho Lung, Communist leader, was reported to have demanded \$300,000 ransom for Father Ricci and four Italian priests, captured late last month, declaring that they would be executed if the money were not forthcoming within ten days. Two days earlier twelve Communists, supposedly including several important leaders, were executed at Hankow by order of the Government. Meanwhile, the Government announced that 200,000 troops had been poured into Kiangsi province and a large number into Hunan and Fukien to stop the bandit depredations.

Banditry
Rampant

Costa Rica.—Following a Cabinet crisis initiated when

Manuel Castro Quesada, Minister to Washington, returned to Costa Rica, the entire Cabinet resigned on June 15. The Cabinet had demanded Sr. Quesada's resignation, and when it was not forthcoming their own followed. It was understood that the political situation was very unsettled and that the President would be obliged to accept all the resignations except that of the Minister of Public Safety, his son-in-law.

Cabinet
Resigns

Czechoslovakia.—On May 21 and 27 a new loan was approved by Parliament of 50,000,000 crowns from a French finance group for the conversion of the burdensome 10,000 loan of 1922 into a lower interest rate. There was some controversy as to whether the disadvantage of having to wait till May 1, 1932, before the 1922 loan could be converted, with consequent losses on interest, would be compensated for by later savings.

French
Loan

France.—Paul Doumer, the new President of the Republic, assumed office with simple ceremony on June 13. In his first message to Parliament, delivered on June 16, after the conventional acknowledgements, he went on to discuss European affairs and to make a plea for sympathy and frankness between nations as the best means to remedy the present disorders, and to insure lasting peace. Premier Laval, who presented the resignation of his Cabinet to the new President, was, as expected, asked to resume office, and all his Ministers were reappointed. In the following session of Parliament, an attack on M. Briand and the Government's foreign policies was defeated in two test votes by majorities of about fifty.—Nearly 500 lives were lost when an excursion boat capsized near St. Nazaire on June 14. Most of the victims were workmen and their families. Only eight were saved.

Doumer
Assumes
Presidency

Germany.—Chancellor Bruening remained firm in his opposition to a move for an extra session. In conferences with political leaders he explained the dangers of an extra session in view of the Government's present difficulties. He refused compromises which proposed that he dismiss Dr. Curtius, Foreign Minister, and Dr. Dietrich, Finance Minister. He likewise refused to allow the tax measure to go to the Reichstag's budgetary committee for debate. Prominent financial leaders backed the Chancellor in his opposition. The trump card, however, that finally won for Dr. Bruening was his threat that the Cabinet would resign, if an extra session were called. In the face of this threat, the Reichstag's steering committee, by the close vote of eleven to ten rejected the extra session.

Politics

The financial crisis continued acute. On June 12, the Government's financial report showed a budget deficit of \$350,970,000 for the fiscal year ending March 31.

Finances

Although rigid economies had been practised, social measures went hundreds of millions beyond their estimate. This, combined with the fact that some taxes did not bring as

much as expected, accounted for the greater part of the deficit. The hope was expressed that the new tax measures would make up a great part of the deficit.—In order to stop the run which had started on the Reichsbank, the discount rate was raised two per cent to seven per cent, with the hope that the restricting of credit, a still more drastic measure might be avoided. The run continued, however, and the danger of credit restriction still existed. The Reichsbank lost \$250,000,000 in gold and foreign exchange since June 1. To complete the financial gloom, reports published June 16 showed that the Reich's trade had fallen to the lowest mark (exclusive of War years) that it had reached since 1904. While a favorable trade balance was maintained, this was done only by forcing exports at any cost and curtailing imports, with a consequent increase of unemployment and a lowering of standards of living. Meanwhile, with its major political troubles over for the present, the Government continued with its discussion of reparation adjustments, and all reports indicated that some demand, probably a moratorium, would be made on the creditor nations later in the summer.

Great Britain.—Another threat by Lloyd George and the Liberals to the continuance in power of the Labor Government dissolved into nothingness when the Liberal amendment to the Finance Bill was declared out of order because of a Parliamentary technicality. The Liberal amendment was directed against the land-tax proposals. It objected to Mr. Snowden's tax on all lands on the score of double taxation; it proposed limitation of the tax to undeveloped land, since developed land was already included under the income tax. For two weeks, the Liberals threatened to push their amendment to its conclusion; with the cooperation of the Conservatives, a vote on the amendment would cause the defeat of the Laborites, with the consequent resignation and general election. As the date of the vote, June 16, drew nearer, the tension increased. Neither party was inclined to withdraw. But at the last moment, the crisis was avoided by preventing the amendment from coming before the House. This solution satisfied all parties.

The other embarrassing situation, also mentioned last week, namely the report of the Royal Commission on Unemployment Insurance, was likewise shelved. From an address by Prime Minister MacDonald, it was concluded that the Government would ignore the main recommendations.

Financing the Dole

However, Mr. MacDonald promised to introduce a bill in this session of Parliament designed to remove the abuses connected with the dole. Miss Margaret Bondfield, Minister of Labor, declared that the amount of treasury advances to the insurance fund outstanding was £85,620,000; the balance of borrowing power was about £4,380,000. This amount would be exhausted within a month and further provision for borrowing would have to be made. The latest report stated that there were about 12,000,000 unemployed and dependents registered on the relief lists.

Italy.—No unusual developments in the Catholic Action affair occurred during the week. The Vatican's reply to the note of Foreign Minister Grandi was delivered on June 15, but neither side gave any indication of the contents of the letter.

Catholic Action

Several of the clubs that had been closed by the police were re-opened, especially a group conducted by the Salesian Fathers, and it was rumored that many more would be restored shortly, as it had been established by the Italian authorities that their activities were purely religious. A memorandum in the *Osservatore Romano* pointed out that the Holy Father made no innovation in placing *Azione Cattolica* under the Bishops, as this had always been its situation, but that the change was in placing the units under the *direct and immediate* authority of the Bishops. The accusations of political activities still remained unsupported.

The solemn commemoration of the seventh centenary of St. Anthony of Padua was begun on the Feast of the Saint, June 13, with solemn services in the Cathedral of Padua. His Excellency, Elias Dalla Costa, Bishop of Padua, who presided, preached to the thousands of pilgrims.

He referred to the unfortunate situation which, while causing the suspension of public religious celebrations, had brought about the cancellation of the appointment of a special Papal Legate for the Paduan centenary. He urged his hearers to ask St. Anthony to protect the Church.

Mexico.—The State legislature of Vera Cruz, under the impulse of the Governor, Col. Adelberto Tejada, passed a law restricting the priests to one to every 100,000 of population. This would mean three Bishops and eight priests for the more than 1,000,000 Catholics. The Apostolic Delegate ordered the priests to continue to celebrate Mass until restrained by force, and then to apply for an injunction to the Federal Government.

Plot Fails Trouble in Vera Cruz

Peru.—Announcement of a plot to overthrow the Provisional Government was followed on June 11 by the establishment of martial law throughout the country and the immediate arrest of fifty-five alleged conspirators. On the following day, however, the Government decree was modified, Lima was reported normal, and it was assumed that the decree would be rescinded at a very early date. No names were published of the supposed instigators of the plot.

Anti-Government Plot Fails

Russia.—Alarm was caused by rumors from Shanghai that the early part of July would see official announcements from Moscow and Nanking of the sale to China of Russia's half-interest in the Chinese Eastern Railway for a figure approaching 40,000,000 gold rubles (about \$200,000,000), as a result of several months' negotiations between Moscow and Nanking. The purchase price would be paid in remitted duties on Soviet manufactures sent to China, which would provide Russia with a powerful grip

Chinese Eastern Railway

on the Manchuria and North China market. Subsequently, however, the rumors were denied; and it was pointed out that the high purchase price would make China a heavy loser in the bargain.—224,000,000 acres sown, out of 250,000,000 planned, or 89.6 per cent fulfilment, was announced by the Moscow *Izvestiya* on June 15.—The trade pact being negotiated with France was said to be near conclusion.

Spain.—The Primate of Spain, Cardinal Segura y Saenz, Archbishop of Toledo, was arrested a few days after his return from Rome, and deported to France on June 16. He had gone to Rome just after the anti-religious riots in May, and on his return, issued a formal protest against the anti-clerical trend of affairs, explaining his long silence by his desire not to embarrass the Government, and expressing the hope that the authorities would yet live up to the declarations of friendliness they had so often made. The Government, pressed for an explanation in reply to protests of many Catholics, declared that it had acted "in the interests of public order." Later an attempt was made to involve the Cardinal in rumors of a Carlist plot. The Catholic press criticized the Administration for preventing any Catholic organization in the interests of law and order, while giving free rein to Communists and other radicals to attack the Government openly.

Threats from the extreme Left elements, and internal dissension in the Government added to the anxiety already felt over the strained relations between the Madrid Government and the Catalan Generalcy. Colonel Macia's speech at the opening of the Provincial Assembly at Barcelona led to a sharp exchange of views, and his later action in a labor dispute where the Provisional Government claimed jurisdiction, was followed by the resignation of the civil Governor at Barcelona, and the appointment of a successor who gave signs of defending his authority against any encroachment by the Generalcy. A small committee of the Catalan Assembly was appointed to draft the new Constitution, and withdrew to work in secret. Several petitions were presented to the Assembly, asking guarantees for the protection of the rights of the Church.—The Basque Provinces, in a huge popular assembly, declared for local autonomy in a carefully drafted bill of rights on June 14.

Venezuela.—On June 13 President Juan Bautista Perez sent his resignation to Congress. It was at once accepted. At a subsequent Cabinet meeting, Dr. Itriago Chacin, Minister of Foreign Affairs, was designated to act as interim-President. President Perez' resignation followed a demand from Congress, "the supreme interests of the nation so requiring." Dr. Perez was elected for a seven-year term in May, 1929, succeeding General Gomez, who had held the office for twenty years. It was generally assumed that the latter would be recalled when Congress met to vote Dr. Perez' successor.

League of Nations.—The plan of the American delegation for direct limitation of the manufacture of narcotic drugs was laid on June 15 before a committee of the Drug Limitation Conference, sitting at Geneva. The American delegation had already stated that the United States was prepared to assist in any plan for limiting manufacture and that raw materials should be limited; import and export certificates should be applied to all opium and coca-leaf derivatives; and governments should account for all imports, exports, manufactures and sales of raw materials and drugs. The British delegation objected to the American plan as too "complicated." The conference adopted a resolution on June 17 for complete suppression of heroin and for treating traffickers in narcotics as pirates; also a resolution for complete destruction of all seized drugs, regardless of their value.

Preparations were announced for the League of Nations conference on October 26 dealing with calendar reform. Social and economic aspects would be discussed, leaving to the religious authorities the solution of the religious problems involved. A special recommendation was made that the Holy See should be invited to send an observer. None of the decisions reached by the authorities would be effective until the decisions of the religious authorities should be received.

Reparations Question.—Wide attention was aroused, it was said, in Great Britain by the statement of William R. Castle, Jr., United States Under-Secretary of State, that in the event of a serious catastrophe in Germany the United States Government might be compelled to make at least a temporary change in attitude towards the question of War debts. Semi-official French opinion, as expressed in the *Paris Temps* for June 14, hinted at strong French support for Chancellor Bruening should he remain at his post and continue his present policies.

An article remarkable for its plain speaking and calm perspective will come next week from the pen of the well-known writer on economic subjects, Gerhard Hirschfeld. It will be called "Russian Dumping Arouses Europe." It sets forth the real dilemma that confronts the world from Russia.

Gregory Macdonald, one of the editors of *G. K.'s Weekly* in London, and an associate of G. K. Chesterton, will present a brilliant and thoughtful paper entitled "The Crisis." He sets Catholic idea over against the modern social chaos.

The troubles in India have caused many to wonder about the religious situation there. AMERICA has asked a Catholic Indian journalist, K. E. Job, to write on "The Religious Situation in India," which will appear next week.

Mary H. Kennedy met unemployment at the front door. What came of it is related in her paper, "My Irishman from Brooklyn."

Narcotics Limitation

Calendar Reform

Supporting Germany

Primate Deported

Catalan Affairs

President Resigns

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Pope and President on Economics

THERE is a sharp contrast between the Indianapolis speech of President Hoover and the recent Encyclical of Pope Pius XI on the Reconstruction of the Social Order. Both documents deal with the same subject, but the contrast is that between world experience and narrow doctrinarism. The President is committed by his party and its traditions to that outmoded Liberalism so soundly condemned by the Pope as the source of the inequalities of the present order. The "rugged individualism" to which Mr. Hoover is wedded does not mean equal opportunity, except in theory. In practice it has always meant the survival of the strongest. How this happened was graphically depicted by the Pope.

Capital was long able to appropriate to itself excessive advantages. It claimed all the products and profits and left to the laborer the barest minimum necessary to repair his strength and to ensure the continuance of his class. For by an inexorable economic law, it was held, all accumulation of riches must fall to the share of the wealthy, while the workingman must remain perpetually in indigence or reduced to the minimum needed for existence.

Both Pope and President are opposed to Socialism. It may be wondered if they are opposed for the same reason. Mr. Hoover speaks for the independence of business; the Pope for the independence of the individual. But business can be, and is, as oppressive as any Socialist State would ever be. That is why collectivists attacked the Pope as reactionary, and capitalists attacked him as socialistic. While Mr. Hoover speaks with horror of the loss of liberty involved in the Government's intervention in economic affairs, it is a loss of liberty for money not for men, except as the men have money. The Pope is mainly concerned with the human values involved in the stress of economic forces.

On still another subject the Hoover speech is poles apart from the age-old wisdom displayed by the Pope, and that is the question of economic nationalism. Superficially they seem to agree. Mr. Hoover condemns the interference of Government in business, forgetting that our tariff policy is one of the gravest of such interferences ever attempted. The Pope speaks of "the inter-

mingling and scandalous confusing of the duties of civil authority and of economics." But the Pope goes on: "The State, which should be the supreme arbiter, ruling in kingly fashion far above all party contentions, intent only upon justice and the common good, has become instead a slave, bound over to the service of passion and greed." Mr. Hoover, enmeshed in a system which has made a custom of delivering the goods to those who pay the party expenses, has no such high words of condemnation for what at heart he may hate as strongly as does the Pope. Pope Pius has equally harsh words for "economic nationalism or even economic imperialism," and for "a not less noxious and detestable internationalism or international imperialism in financial affairs." It is only because he is able to repudiate both Individualism and Collectivism that the Pope is able to speak from principle, and thus to point out that neither unrestricted individual effort on the one side nor rigid socialization on the other can lead the world out of the morass into which it has fallen. More than ever does the wisdom of Leo XIII in "Rerum Novarum" forty years ago become manifest.

Modesty and Bathing Beauties

THAT particularly rank combination of business and paganism which results in "bathing-beauty reviews" is again the subject of condemnation by Bishop Byrne of Galveston, and people of decency everywhere will be grateful for his plain-spokenness. The trail of unhappiness and broken lives that has followed these orgies, culminating in a recent killing in France, has aroused the thinking people of the world to protest against a thing which should have never been countenanced in the first place. Bishop Byrne ordered his pastors to instruct their ushers not to allow anyone to enter the churches on June 14 wearing any badge showing connection with the Galveston review, and he ordered the pastors outside the city to advise their people not to make that day one for visiting the city. Under penalty of removing them from duty he also desired the ushers to refuse admittance to church of women or girls unbecomingly dressed.

It is a sign of decadence when evils which are openly practised find writers who justify them as not evil at all. The virtue of modesty has probably borne the brunt of these attacks. First we are told that certain obvious precautions against impurity are old fashioned and out of date. Then it is held that the instinct which dictates these precautions is an intolerable fiction of the prudens and bigots. Then we are openly told that what we call modesty, far from being a precious possession of man or woman, is a thing to be laughed out of the world. And finally, the unabashed neo-pagan doctrine—the true pagans would have been ashamed of it—is flaunted in the press that modesty is a sign of a perverted and dirty mind and an evil that must be eradicated. The theater, of course, has always been the field where these doctrines were put into practice. It is truly intolerable when the public streets are made the scene of spectacles in which no girl, under pain of sin by reason of being a provocation of sin to others, can participate.

Teachers, Be Authors!

IT is not wholly true that a teacher, in order to teach well, should be able to do that which he teaches. A professor of vocal culture may sing as weirdly as a scratched gramophone record, but may, nevertheless, be expert in producing exquisite voices in his pupils. Nor is it wholly true that one who accomplishes anything extraordinarily well is able to teach his art to others. One who sings with the perfect modulations of a canary may be as incapable of teaching voice culture as the canary. The ideal teacher is he who performs eminently well what he teaches others to perform equally well.

Expression through the written and spoken word is one of the major aims of the higher institution of learning. And yet, muteness in the matter of print and speech is relatively frequent among the graduates of these colleges. More notable, even, is the public silence of the professors, outside of the classroom. Comparatively few of those who teach the essay have ever submitted even a poor essay to a periodical. Most of those who drill students in the finer points of plot and characterization in the short story make no effort to attempt the writing of a piece of fiction. Poetry may be different; a teacher may or may not have the inspiration essential for a good poem; but few teachers labor to fit iambs and trochees into a line, even for amusement though not for publication.

Now, when one of the crying needs of Catholicism is that of intellectual and spiritual apostles in the public press, we look to the faculties of the higher institutions of Catholic education. These are the men and women, whether Religious or lay, who are best equipped to be authors. They have studied and have taught the rules of composition; they have mastered the forms and the technique of style; they have distilled their taste and sharpened their critical faculties. Mechanically, they are fitted to authorship.

They do not write. They are content to assign tasks of writing to their students. Their teaching lacks the experience of personal discipline. Their theory is wholly theoretical. They cannot segregate the causes of their students' failure in writing because they have not, themselves, experimented and braved failure. Every short story that a professor completes, however faulty it may be, makes the professor more competent to teach others the art of fiction. And so of poetry. There comes a richer quality of intimate experience, there emerges a keener understanding of uninspired rules, there flames up a new enthusiasm that will inspire the student.

Apart from these aspects of writing for the purpose of teaching better, apart from the experience derived from contact with editors and periodicals when manuscripts are submitted, and from the harsh lessons of rejections, teachers should be authors. Their work, when published, is an indication of the worth of their college. It sheds prestige that is laudable, and inspires respect that is more valuable than rich endowments. Above all, it extends the circle of their influence beyond the confining walls of a classroom. Being authors, the professors in our Catholic colleges become apostles spreading Christ's kingdom in those intellectual regions where it is weakest.

Catholic Action and Politics

AN anonymous correspondent from Boston writes in to say that the cat is out of the bag. We have admitted at last that the Knights of Columbus are in politics, for did we not say that they represented part of Catholic Action in this country, and did not the Fascists prove that Catholic Action is in politics? The syllogism seems complete.

Many things occur to say about such an argument. One of them is to remark on the danger of believing everything you read in the newspapers, especially from abroad. But the important thing is the obvious confusion that exists in some minds between Catholic Action as a general term to describe all forms of lay Catholic activity, and the particular concrete organization existing in some countries to concentrate all this activity under one banner called *Azione Cattolica* in Italy or *Acción Católica* in Spain or Mexico or Argentina. The latter is a society bearing the name of Catholic Action; the former is a description of the work carried on by various societies in different fields.

The accusation has been made that the national society called "Catholic Action" in Italy has been used by some opposition politicians to snipe at Fascism, and that this fact has been carefully concealed from the Pope. It is not to be denied that this is possible; if it is true, we can expect that the illegal connection will be broken by the one most concerned, the Pope himself. The censored news dispatches indicate that he has taken action that will at least effectually dispose of the charge being made again, and certainly of the possibility of politicians using a Catholic society for private ends.

A similar situation existed in Mexico recently and was effectually and promptly nipped in the bud before it had a chance to go very far. On June 2 the Apostolic Delegate, the Most Rev. Leopoldo Ruiz y Flores issued a sharp warning against a "group of persons" of whom he had certain knowledge, "who are dissatisfied with the arrangements between Church and Government," and who had been taking unfair advantage of the meetings organizing pilgrimages to the Shrine of Guadalupe to spread propaganda against both Church and Government, and "to pervert Catholic Action and make it political or civil action." He continued:

Catholic Action cannot, nor should it, be confounded with civil or political action. The purpose of Catholic Action is to form practical Catholics who will know their duties, who will have true character and will practise their religion in every activity of life, in their own consciences, in their social relations, in their families, in their professions, in their social relations, and in their duties with regard to the public good; by avoiding all disturbance and without forming any political party, by remaining as Catholics free to choose, as their own consciences dictate, the party which for them is most beneficial.

This is a perfectly clear and honest statement of the purpose and practice of Catholic Action everywhere, whether it be in a society called by that name or by any other. Mexicans should be grateful to the Apostolic Delegate for having scotched so promptly an unfair movement which bade fair to wreck a legitimate and fruitful work. The incident should be carefully noted by those

who are too prone to jump to the conclusions indicated by irresponsible foreign newspaper correspondents.

Religion and Narcotics

SPEAKING before the World Conference on the Limitation of Narcotic Manufacture, Dean E. George Payne, of the New York University School of Education, deplored the ignorance of educated people as to the danger of narcotics. College students, even teachers, chemists, and medical students are taken in, according to Dean Payne, by the deceptions of traffickers. Thirty-four per cent of the addicts, out of 1,563 cases examined, came from the professional classes. The only remedy for this is education. All our youth, says the Dean, from the high school to the professional school, must be made fully alive to the hidden dangers of drugs.

The alarm about the rapid increase in the use of narcotics and the call for narcotics education comes conjointly with the decay of religious education. Religion is rejected on the score that it is the "opium of the people," to use the classic Bolshevik phrase. Religion, it is said, provides an easy escape from the realities of life, for sensitive and disappointed souls. Precisely the contrary, however, is true and it is the failure to recognize this fact which creates the tragedy of the drug situation. For "any doctor can stop the physical craving of addicts," remarked recently the keeper of a city detention ward, "but only God can give men the will to overcome the temptations to relapse."

Religion, instead of providing an "escape," gives men a means to conquer the cowardly instinct to seek an "escape." It gives them a philosophy of life, which bids them mobilize all their inward forces so as to battle with discouragement and moral disintegration. It holds out to them a realizable and transcendent goal. It offers, most practical of all, an actual internal, supernatural strength with which to press forward towards this goal. Its ideal is exemplified in the youthful Antony of Padua, high-spirited and keen minded, joyously trampling on every obstacle to his Franciscan ideal, not in the distraught neurotic, craving wings to waft him over Lethe.

Necessary, then, as is this technical formation as to narcotic dangers, the root of the evil cannot be overcome unless there be provided—not a substitute escape but—a radical means, through supernatural faith and Divine grace, of overcoming the potent temptation to seek a ready pathway from misery.

The Conference, too, is concerned with religion from another angle. A battle is going on in Geneva, a battle which has been growing in point and heat these ten or more years past, for the triumph of ethical right over commercial self-interest. In this battle, a leading part has been taken by two great Catholic nations, Italy and Poland. Were it not for the unwearying representations of Signor Cavazzoni, of the former country, we might be today where the discussion stood ten years ago.

In this battle the United States, thanks in no small measure to the late Representative Porter, has taken her stand on the side of the angels. Amidst all the technicalities of various plans and schemes, the United States holds

fixedly to the proposition that, no matter what be the details of control, Governments must be held strictly accountable for manufactures, purchases, and sales, regardless of private profits. The unmitigated evil of the drug traffic has the merit of uniting the best that is in every nation for its eradication, on a platform where civic prudence and religious principle readily join hands.

A Classroom Suggestion

ULTIMATELY the aim and scope of Christian education is to restore in man God's image which original sin destroyed, by developing a personality conformable to the exemplar given the world in Christ. This implies perfecting the individual's physical, intellectual, and moral capacities to their *n*th degree. Concretely it means culture and Catholicism which, when dynamic, vital, and practical, make for success here and hereafter.

Whatever, then, promotes Catholic culture must be reckoned a valuable adjunct to our educational paraphernalia and a useful tool in the pedagogical kit. Now, as supplementing the teacher's personality, the religious atmosphere, the textbooks, and the rest of our classroom accessories, experience has proven that nothing is more calculated to enhance culture and Catholicism, and to afford young people information and inspiration of a wholesome sort and necessary for producing that leadership which the schools aim to impart, than engendering a taste for literature colored by the Catholic spirit.

It is not too much to say that for this Catholic magazines and journals are an indispensable need, and wisdom would seem to suggest that Catholic-school executives provide that they reach the students and that teachers habitually use them for reference and kindred purposes. It is only in this way, after all, that they can really be kept in touch with contemporary Catholic thought and familiarized with the vital power of the Church. Moreover, the young are thus introduced to our best Catholic thinkers and writers, a splendid substitute and antidote is afforded for the pernicious papers and periodicals they might read, and an interest in the Catholic press developed.

Generally speaking Catholic journals, especially those whose appeal is chiefly cultural, have a precarious existence. Of their very nature they can hardly be popular, yet our boys and girls from the more advanced high-school classes on can usually appreciate and profit by acquaintance with them, and if these tens of thousands of students were, through the influence and interest of their school administrators, all subscribers, one of the most serious problems of Catholic publications would be solved.

While the appeal of our Catholic magazines is primarily to the adult, their content is most suited to the academic atmosphere. Their solidity of position, their sureness of philosophy, their universality of interests are bound to make for breadth of vision and seriousness of purpose in our collegians, and to serve as a splendid supplement to their speculative studies.

AMERICA in the classroom is a suggestion that might well be given attentive consideration during the summer by Catholic-school executives and teachers planning their next year's work.

Religion and the College

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THUS spoke an ancient savant: "Philosophy seeks truth; theology finds it; religion converts it into life." But, alas, his voice did not penetrate into the hallowed educational circles of today. While much concern is manifest as to courses in philosophy and due consideration is given to theological studies, the art of applying theology to life, which should be the crowning study of the Catholic school, often occupies a subordinate role.

A religion course implies three things: an instructor, method, and content. These are listed in the order of importance. The success of a religion course depends to no small degree upon the selection of teaching personnel. However, it would be a grave error to presume that every able teacher, without proper background and training, can convert theological truth into vitalized results in the lives of his pupils. For that reason the National Catholic Educational Association at its meeting in 1930 went on record as favoring the appointment of only full-time instructors in this field so indispensable to the success of Catholic education.

This is a dictate of common sense. If a man is to be a success as a professor of history, or mathematics, or any other science, he will be a success only if he works at his task at least fourteen hours each day. To expect that a man should come from a mathematics course or Latin course and be able to teach with full energy a religion course is to do violence to common sense. Possibly this explains why, if one studies the catalogs of Catholic colleges for the past ten years, one finds changes in the curriculum to keep pace with changes in the scientific and educational world; but the religion courses are repeated in the same old fashion year after year as if new conflicts and new problems might not be given in them the same attention given in other fields.

The law of mental energy applies in the field of religion. The results secured from religion courses are dependent to no small extent upon the quality and quantity of professorial talent devoted to those courses. A college which is even vaguely conscious of a spiritual destiny will devote its ablest men to the field of religion. Moreover, it will insist that these men have the same amount of graduate training and that the same equipment be placed at their disposal as is yielded to members of other departments.

In Table I, I have summarized the facts given in the catalogs of fifty Catholic colleges as regards teaching personnel. All save two of these colleges listed religion courses in the curriculum. However, in the titles given to members of the faculty, seventeen of the colleges did not list any professor as a professor of religion, apologetics, or Christian Doctrine. Only in sixteen of the fifty colleges were professors designated as professors of religion or apologetics without one or two official designations to indicate that theirs was a part-time service.

The number of men in these fifty colleges who are not listed as teaching other subjects and who are devoted exclusively to teaching religion is twenty-two. Twenty-six colleges indicated that in them ninety-five professors were serving as part-time instructors in religion. It was impossible, of course, to determine from the catalog just what part of their time was allotted to teaching religion.

TABLE I.

RELIGION COURSES IN 50 CATHOLIC COLLEGES

Colleges Listing Part-Time Instructors.....	26
Number of Part-Time Instructors.....	95
Colleges Listing Full-Time Instructors.....	16
Number of Full-Time Instructors.....	22
Colleges not Listing any Instructors.....	17

As regards method, one expects to find great variety and, if an exhaustive study were attempted of this field, no doubt great variety would be found. However, the method is subordinate to the teacher. A teacher, moreover, must devote a great deal of study to methods of instruction before he will find one which suits the immediate objectives of his work and is best adapted to his own personality and to the needs of his students. The writer is committed to a discussion method in religion courses because he believes that through it more *thinking* can be stimulated and more permanent results insured. Other professors associated with him in the same field have reached other conclusions. The reorganization method by which students are asked after each day's lecture to rewrite in their own language the points discussed, using a religion outline as reference material, is most helpful. In order effectively to reorganize the matter discussed under the four headings, "New information," "Mistaken impressions corrected," "To what practical life situation may this matter apply," and "Questions," a student must do some serious thinking.

There has been no study of comparative methods in the field of college religion. One reason, of course, is the difficulty of measuring results. A movement now on foot to substitute achievement tests in religion for the traditional type tests offers a possibility of study in this field. However, I think that no earnest teacher of religion would agree that the purpose of his course is merely to add to the informational achievements of the student. The success of a religion course depends primarily upon whether it may help a man to live his religion more effectively.

The content of the religion courses in the fifty Catholic colleges for men whose catalogs are at my disposal indicates a greater variety of topics than one would probably find after critical investigation. Table II lists eighty-four topics which are given special attention. This table also suggests the necessity of intensive study of content as well as method. It is difficult to say why the Catholic

college student in California needs a religion course with entirely different content than the Catholic college student in Illinois. The titles of these courses also indicate the fact that theology and religion are not generally recognized as studies with distinctive contents and approaches.

TABLE II

TOPICS LISTED FOR SPECIAL TREATMENT IN RELIGION COURSES OF FIFTY CATHOLIC COLLEGES

Topic	No. of Colleges	Topic	No. of Colleges
Angels	1	Fruits of Redemption.....	1
Anti-Theistic Theories.....	1	Galileo, Case of.....	1
Bad Popes.....	1	Grace	15
Blessed Virgin	1	Higher Criticism.....	1
Biblical Criticism	2	History of Dogma.....	2
Canon of Sacred Scripture	2	History of Liturgy.....	1
Capital Sins.....	1	History of Pre-Christian	
Catholic Educational System	1	Revelation	1
Catholicism and the Modern		History of Scriptures.....	2
Mind	1	Ideals	2
Catholic Philosophy of Life	1	Immaculate Conception....	1
Charity	5	Incarnation	2
Church, Constitution of....	15	Infallibility	1
Church, Continuity of....	1	Inquisition	1
Church and Civilization....	1	Life Problems	4
Church and State.....	2	Last Ends	2
Church and Culture.....	1	Law, Natural.....	3
Church and This Age.....	2	Man and the Fall.....	3
Church History	8	Means of Sanctification....	1
Christian Perfection.....	4	Morality, Christian.....	15
Christ, Life of.....	13	Natural Theology	2
Christ and the Church.....	4	Patrology	1
Comparative Religions.....	3	Philosophy of Religion....	6
Conscience	3	Principles of Theology....	1
Commandments	2	Practices in Regard to Se-	
Council of Trent.....	1	crets of Nature.....	1
Creation	8	Prayer	1
Demons	1	Practical Religion.....	2
Divine Worship	3	Priesthood	1
Dogmas, Analysis of.....	14	Religious Background of	
Dogmas as Life Motives....	5	Social Science	1
Duties of Catholics.....	1	Redemption	10
Ecclesiastical and Civil Law	1	Representative Saints.....	1
Existence of God.....	6	Revelation, Nature of....	10
Eucharist, Dogma of.....	1	Revealed Religion.....	9
Eucharist and Christian Life	1	Rule of Faith.....	1
Ethics, Applied	5	Salvation	6
Evolution	1	Sacraments	20
Faith	6	Sacred Scripture.....	13
Faith and Science.....	2	Sacred Liturgy	1
Faith and Geology.....	1	St. Bartholomew's Day....	1
Faith and Biology.....	1	Skepticism	1
Faith and Anthropology....	1	Trinity	2
Future Life	1	Vocation and State in Life.	1

It is quite impossible to embrace the whole field of theology in religion courses which at the most occupy but two hours a semester for four years. Certain selective principles must be adopted. This does not do violence to the realm of theology, for we know that in the content of Revelation God Himself adopted a selective principle. He did not reveal to man everything on which man's curiosity might seek satisfaction; He did reveal everything that man needed to know in order to gain his eternal salvation. The religion course in college should have a similar selective principle, "What will help this student to mould his life more perfectly after that of the Divine Exemplar?"

All dogmatic teaching cannot be imparted in the college religion courses. Dogmas, however, may be divided into three classes: the nuclear, which give to us vital religious truths such as "God so loved us as to give us His only-begotten Son"; the peri-nuclear, such as the fact that Christ was truly man; and defensive dogmas, such as that defining the number of wills Christ possessed. In selecting the dogmatic content for a religion course it appears to be sound policy to emphasize those Catholic teachings which serve most effectively as life motives. Dogmas may be put under the microscope of philosophical examination, or they may be, and I hope they are, linked up to motives of fear or prudence, hope or desire, duty or love.

One of the interesting trends in the development of departments of religion is the allowance of time and credit for special courses in which the student may be particularly interested. The emphasis recently placed upon the life and personality of Christ as fundamental content in a religion course is extremely encouraging.

Another trend, no less significant as regards the moral content of a religion course, is to assure unity by linking all moral teachings up to their proper place in the Christian ideal of life, charity. Textbooks which follow slavishly the synopsis manuals of theology accord to charity only a limited space. However, in this matter we have gone back to early Christian practice which centered all moral strictures about the twofold law of love. Minute discrimination as to the kinds of sin have never proved notably helpful save to physicians of souls.

The topics listed in Table II do not give an adequate perspective of the content of the religion courses in these fifty colleges. Moreover, there are certain subjects to which one might call attention. Has Church History a right to masquerade under the title of a course in religion? Has the study of Sacred Scripture as such a place in the religion curriculum? Will the negative formulations of Catholic truth, "antitheistic theories," be helpful to the student unless he has come in contact with them sufficiently to have his interest challenged?

The Catholic college is the last educational stronghold of religion. A great deal, no doubt, is being accomplished there, but the writer inclines to the opinion that the success Catholic colleges are attaining in helping students to live religious lives is due primarily to other forces than the religion courses. I do not see why religion may not rank as a dominant influence in the life of every Catholic college student. In order to expedite that objective, I propose the following points as deserving mature consideration on the part of educational administrators:

1. That each college devote men exclusively to the field of religion.
2. That graduate courses be developed in Catholic graduate schools to train these teachers.
3. That there be constant cooperation and communication between those engaged in teaching religion in our colleges.
4. That a minimum requirement for graduation from a Catholic college be that a student should have successfully completed a religion course occupying two hours a week for eight semesters.
5. That each college designate from its professorate an examining board which will insist upon a comprehensive examination in the field of religion before a student be awarded a degree.

These appear to be preliminary steps toward the re-organization of a strong program of religious instruction in the Catholic college. The challenge hurled at most of our denominational colleges a century ago was that they

were teaching nothing but religion; the challenge hurled at them today is that they are teaching everything but religion. Can the Catholic college claim to be truly Catholic if it compromises religion by inefficient instruction?

A Diocesan Teachers' College

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ONE of the most interesting developments in the field of Catholic education in recent years has been the establishment of diocesan teachers' colleges. The movement started in Toledo in 1922, Teachers' College of St. John's University having been organized in that year. The Diocese of Brooklyn inaugurated a program of diocesan normal training for its teachers shortly afterward; St. Paul followed in 1927; Cincinnati and Cleveland in 1928, and Wichita in 1929. The first school has been in operation just a little over nine years, yet today we find six similar institutions operating in widely separated dioceses, with one diocesan normal school in the Archdiocese of Baltimore. Any movement which has experienced such rapid extension would naturally attract the interest of Catholic educators. Perhaps there is no phase of Catholic endeavor in the field of education that is more often a subject of discussion.

The decrees of the Third Plenary Council of Baltimore stipulated that bishops should concern themselves over the standing of teachers employed in their schools, providing for their certification and regulating or instituting agencies for their training. Every bishop was thus made responsible for the training of teachers for the schools of his diocese. Much of the rapid development of Catholic teacher training under diocesan auspices can be traced to an earnest effort on the part of certain bishops to conform to the Baltimore decrees. State departments of education and the various regional associations have also become more exacting, calling for additional professional training that could be secured only under non-Catholic auspices. The unwillingness of bishops to approve the enrolment of Sisters in teacher-training institutions not under the control of the Church, schools which in many instances looked with disfavor on the Church's educational program, also contributed to the establishment of training facilities under diocesan auspices.

The Teachers' College of St. John's University, Toledo, may be taken as typical of the general movement. It was the first institution of this type to be established and has through the years experienced such a remarkable growth that there is much to be gained from a study of its development. Most of the information included in this account has been drawn from a report covering its operation since its establishment in 1922. The report is an illuminating document, illustrated by tables and graphs—the type of report one would expect from the able director of the institution, the Very Rev. Francis J. Macelwane. Msgr. Macelwane has been fortunate from the outset in having the wholehearted endorsement of his superiors, and

the active cooperation of the officials of St. John's University. Much of the success of the institution's program, however, must be traced to his indefatigable efforts and unusual foresight.

The Teachers' College is a department of St. John's University and the quality of the work done in the various courses is certified by that institution. The immediate management of the Teachers' College is in the hands of the diocesan school authorities, operating jointly with the governing board of St. John's University. The cost of operating the institution is provided by the diocese. It is accredited by the Ohio Department of Education as a teacher-training institution in the fields of elementary and high-school teacher training. During the regular term, all classes are conducted in a small building located near the new Toledo Central Catholic High School; during the summer months, all instruction is cared for in the Central Catholic High School Building. This latter feature presents many possibilities. The science laboratories, home economics suite, auditorium, the chapel are at the disposal of the students. Very few high schools in America can boast of better equipment. Those who inspected the school during the N. C. E. A. convention in Toledo will agree with me on this point.

During the nine-year period the school has been in operation, 1922-1931, degrees have been granted to seventy-eight Sisters, two priests, and two lay teachers, a comparatively small number of degrees, viewed from the standpoint of mass production—often the means used for determining efficiency; but a creditable number, when we consider that in-service training, usually compensatory or specialized in character, is the chief function of the institution. The great concentration of Sisters in the courses in education indicates that certification requirements, which assume menacing proportions in some sections of the country, play a large part in shaping the programs of the students.

The degree of service might be better judged by the enrolments in the summer and late-afternoon sessions. In 1922, the total enrolment in the summer session was 158, but by 1930 it had increased to 637, an increase of over 300 per cent during nine years. The increase in the Saturday session for the same period was from 112 to 247, approximately 110 per cent. During the past three years an effort has been made to build up the enrolment in the full-time session. In 1928, twenty-six full-time students were in attendance, but by 1930 the number had increased to seventy-eight, an increase of 200 per cent during the three-year period. The figures covering the

enrolments in the summer and Saturday sessions indicate that the in-service training features have made a wide appeal, and the marked increase in the number of full-time students during the past three years reflected the growing tendency to relieve Sisters from all classroom duties while working for a degree.

The section of the report dealing with finances includes some interesting information. It shows that great care has been exercised in keeping records of a financial nature, since many of the items listed are such as could not be classified at the close of a school year unless provision had been made for their segregation at the outset. The financial statement reproduced in the report might well serve as a model for some of our Catholic educators who are much troubled about the matter of costs. The total receipts for the year ending December 31, 1930, amounted to \$24,845, while the total expenditures were \$24,729, leaving a favorable balance of a little over one hundred dollars. Tuition fees constituted approximately one-half of the total receipts, the next largest item being a diocesan appropriation of \$11,600. Of the diocesan appropriation, \$2,700 was allotted for the summer session, constituting twenty-six per cent of the total receipts; while \$8,900 was set aside for the winter session, accounting for sixty-seven per cent of the total income. The diocesan appropriation for the year covered accounted for forty-seven per cent of the total income.

From the foregoing analysis it is evident that the real burden is borne by the diocese during the winter session, and that for the entire school year the diocese must care for one-half the cost of the teacher-training program. The per-capita costs are surprisingly low. It is true that only approximate totals can be cited, and the derivation of these violates all rules laid down in courses in school finance, yet they serve to illustrate the point. During the summer session the approximate cost per student was a little over \$20, during the winter session about \$43 and for the entire school year a little over \$27. Such low cost of operation is almost beyond belief and can only be accounted for by the presence of a large number of priests and Sisters on the faculty. For instance, the number of lay teachers employed during the summer session is rather large, so instructors' salaries account for seventy-four per cent of the total expenditures; while during the winter session, when the number of lay instructors is much smaller, this item comprises fifty-one per cent of the total cost. In closing the discussion of financial items, the first presentation of data bearing on activities in this field of Catholic education, I would venture the opinion that no other subsidy of \$12,000 in the Diocese of Toledo has secured better results, since the provision of properly trained teachers is the best means of raising school standards.

A graph representing the length of teaching experience has been included in the report in order to show the need for continuation work. The investigation yielding data for the graph covered the records of 345 Sisters of two typical communities. At one end of the distribution we find fifty-five Sisters who have had from one to five years of teaching experience and at the other end ten Sisters

who have had from forty-six to fifty years of experience. The median teaching experience for the entire group was sixteen years.

While we may be impressed by the commendable zeal that moves teachers to resort to in-service training when they are advanced in years, we may seriously question the wisdom of allowing Sisters to complete most of the work for the degree in this manner. All-teacher training institutions under Catholic auspices are at present advising those responsible for the assignment of Sisters to give serious thought to the unusual burden imposed on classroom teachers by in-service training over too protracted a period. Lack of teachers and lack of funds have been responsible in the past for the almost exclusive use of in-service training, but the tendency to grant teachers at least a year free from classroom work before completing the requirements for the degree can well be encouraged. Fewer breakdowns and happier teachers will be the result.

The thorough investigation of costs in Catholic teacher-training institutions now being conducted by Dr. John Hagan, Diocesan Superintendent of Cleveland, under the auspices of the N. C. W. C. Department of Education, will undoubtedly yield information which will fix the responsibility for underwriting the program. His findings may bring about a radical change in the distribution of costs and may bring peace to the minds of many harassed Superiors and Provincials. His outstanding work as the organizer of the Cleveland Diocesan Normal School will give added weight to his findings and recommendations.

During its nine years of existence the Toledo institution has offered work in fourteen subject fields, the courses ranging all the way from agriculture to philosophy. Approximately 200 courses have been offered in education, 113 in languages, 99 in English, 51 in history, 47 in psychology, 36 in philosophy and 29 in the sciences. Every genuine need has been cared for in the 701 courses given since July, 1922. It is interesting to note that of the 12,695 single enrolments reported for these courses, approximately sixty-seven per cent were Sisters teaching in the schools of the dioceses, seventeen per cent were Sisters from outside the diocese, and sixteen per cent were lay teachers. These totals give striking evidence of the drawing power of the institution; it serves more than a local clientele.

The Toledo Diocesan Teachers' College is but one unit in a well-organized system of schools, but it seems to be functioning in a more efficient manner than one would normally expect. Community prejudices are not easily broken down, and it is not an easy task to persuade some school officials that teacher training should pass entirely under diocesan control. Yet one of the most desirable outcomes of a diocesan teacher-training program is the creation of a spirit of friendly and sympathetic cooperation among the members of the different teaching communities operating within the diocese. The possibilities offered for better articulation of the general diocesan educational program, the establishment and maintenance of high standards for academic and professional work

which is genuinely Catholic in character, place beyond cavil the right of the diocesan teachers' college to national recognition as a highly effective type of institution for carrying forward the Church's educational program. The diocesan teachers' college movement is only in its in-

fancy, and within a decade the number will be doubled. Toledo has led the way; others have followed, usually with a slightly different type of institution. The report on the work of the Toledo institution has justified the high hopes of those who sponsored this radical departure.

Some Problems of the Rural School

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ACCORDING to the United States Bureau of the Census, any school located in the open country or in a town of fewer than 2,500 people, is a rural school. This definition is an arbitrary one and merely used as a basis for classification. Perhaps a better definition would be: Any school that serves rural people is a rural school.

The problems peculiar to a rural school are due to two fundamental factors, viz., economic conditions and geographical location. There is no doubt that the present world-wide economic depression has fallen most heavily and harshly upon people dwelling in the country and on the farms. This is due largely to the continuing economic handicap faced by all agriculture for the past ten years through which farmers as a whole have lost over \$20,000,000,000 or twenty-five per cent of their total invested capital; in part to the chronic lack of organization and cooperation among farmers; and more recently to the devastating drought of last summer which has brought thousands of rural dwellers to the point of starvation. These economic conditions have accentuated the inequality of educational opportunity enjoyed by the children in the country and city.

The geographical location of the rural school likewise creates problems foreign to a city school and has an important bearing on the character of educational opportunity provided. The scattered condition of rural dwellers forces the school to serve a large area and brings about a relative isolation which makes attendance much more difficult than in the city. The difficulties, however, vary in importance with the locality. A school situated in a rich farming section has not the same problems that confront a school in a locality where the land is poor and life is a struggle for existence. A pastor whose people have traditions of education and culture will have fewer difficulties with the education of his children compared with his brother-priest whose parishioners have for generations been accustomed to little or no education. Every rural school, therefore, does not have all the problems or exactly the same problems to face. There are, however, certain difficulties more or less common to all rural districts, some of which are rendered more acute by their location and others are distinctly rural-school problems.

The Catholic Church in the United States is only in a minor degree a rural church. Most of our Catholic people are to be found in the urban centers. The census of 1920 showed 48.6 per cent of the total population of the United States living in the country, whereas only 20.4

per cent of the Catholic population was in the rural districts. Only 11.7 per cent of our Catholic school population is rural. In spite of the fact that only one-fifth of our Catholic population is rural, the rural school and parish assume an important place in the diocesan system when we consider the fact that the rural school and parish serve as a feeder for the city school and parish.

Migration from the farm is common and even necessary in this country. A considerable part of the population of most city parishes is recruited in this way. Since the inauguration of restricted immigration, our urban parishes must look to the country for new blood. A survey made in our Catholic schools of Louisville three years ago showed that thirty per cent of our Catholic population had its origin in the rural districts. The roster of the city parish contains names of many families who have moved in from the country, and in many instances these form the most active element in the parish. The dwindling of the country parish means the building up of new parishes in the city or the strengthening of old ones. This cityward migration which has been on the increase for a number of years, is a well-known fact, and one that has an important bearing on the rural school.

The mere fact that people in large numbers are moving to the city, should not be a cause for grave concern. The farm is prolific in children, as the Federal census shows. All cannot remain on the farm or in small towns, for there is not sufficient occupation. More than fifty per cent of the children born and reared in the country can be expected to find their way ultimately into the city. This is natural and to be expected. However, if this more than fifty per cent would always represent the best and the most intelligent, then there would be cause for grave concern. If such were the case, it would mean the deterioration of the farming population, a lowering of living and cultural standards, and ultimately perhaps the classic catastrophe which comes when a nation robs the country Peter to pay the metropolitan Paul.

The city, then, can expect its citizenry to be augmented constantly by people young and old from the rural districts. If the training of the children in the country is neglected, the cities will have many of the children among them later as uneducated adults. Without training or education the rural surplus will drift into the cities, take up their residence in the slums, and, in many instances, become social problems instead of useful citizens. If the Church neglects the religious education of the boys and girls on the farm, many will be lost to the Faith later

on when they become part and parcel of the crowds in urban centers. On the other hand, if we have strong rural parish schools, where the children are thoroughly grounded in the Faith and trained up in the practice of their religion, they will form a very fine and active element in the city parishes. The cities should not only realize this, but appreciate the fact that these new citizens coming in from the country have been trained and educated without cost to them.

The rural school thus faces the problem of educating children who live in the country for both rural and urban life. The rural-school pupils must be trained for two widely divergent life situations: that of the country and that of the city. Since more than one-half of the rural children will eventually find their way to the city, they should have the same sort of cultural and practical training as the urban children. Those that are to remain in the country must be prepared to meet the demands of the local environment.

In view of this, the rural school has a larger and more complicated task than the city school. It must avoid on one hand a strictly urban type of education, and on the other a limited and specifically agricultural training. There is no valid reason why rural boys and girls should not be given every cultural advantage enjoyed by their urban brothers and sisters. Neither must it be forgotten that the rural school is for rural people. Because the child's experiences, environment, and educational facilities are different from those of city children, the rural curriculum must differ from the city curriculum.

The general purpose of elementary education is the same for country as for town or city children, and that is to give them a training that will make them acceptable members of society, fitted to meet the practical demands of daily life, possessing an interest in further learning, and so prepared that they may be free to enter upon any line of work or further schooling they may choose. Our rich social heritage and the opportunities of our modern civilization should be made available to all children. Restricting or narrowing the education of country boys and girls in order to keep them on the farm, is definitely opposed to the democratic principle of education. Hence the elementary education of the rural child should embrace all that it does for the city child. The rural school must give the rural child all that his city brother receives plus a special training for rural life.

The problem of the curriculum, then, is to meet this twofold objective under the conditions peculiar to the average rural school. Such a school is as a rule ungraded, that is, it has one or two or three teachers for the eight grades. While the primary aim of a curriculum is to serve the pupils, it does so mainly by guiding the teacher. The average teacher in such a school is relatively poorly trained, the teaching equipment meager, the reference books few, and supervision limited. To be of any assistance to her the curriculum must meet the manifold needs of a rural teacher who works practically alone and unaided. The preparation and adaptation of such a curriculum is one of the important problems of rural education.

The most serious problem and one most difficult of solution for the majority of rural schools is the ever-present one of finance. With plenty of money all the other problems could eventually be solved. While not peculiar to a country school, the question of raising money to build, equip, and maintain a school oftentimes presents an insurmountable obstacle to a rural parish. Today many rural churches find it a hard struggle merely to maintain the school. For many districts a school is impossible without outside aid. The lack of funds explains the 10,000 rural parishes without a school. It is the reason for cheaply built, badly arranged, and even more poorly equipped schools. The States are facing the same problem and are appropriating the funds to equalize in some degree the educational opportunities of rural children. If we are to provide equality of opportunity for Catholic children, if we are to attain the ideal of every Catholic child in a Catholic school, it would seem that some sort of method of diocesan financing will have to be worked out, some kind of equalization fund established, to assist in the maintenance of schools in rural districts where they are needed and where the people are too poor to bear all the financial burden a school imposes.

Attendance has always been a problem in the open country. In the winter the weather and bad roads interfere. In the spring and Fall, the larger girls and boys are kept at home for work in the house and fields despite the fact that the average school year in the country is only seven months. It is a difficult task to convince the parents of the economic fallacy of keeping their children out of school to save hired labor.

Another problem of the rural school is the teacher. It has been the practice in the past to send the better-trained teachers to the city schools, leaving for the country those not so well prepared. The idea seems to have been that any one could teach in a country school. It even happens sometimes that we find teachers in rural schools who were never outside the city before, who are prejudiced against country life and impart their prejudice to the pupils. These conditions, however, are gradually changing. The problem is to get teachers who have had specific training for rural educational work, who understand the problems of country life and who are sympathetic towards them.

These are some of the more serious problems of rural education. Others might be mentioned, for example, those pertaining to secondary and higher education, but we have outlined only those concerning the elementary school. What are the general and specific objectives of a rural elementary school? What kind of curriculum should be had to meet these objectives? How can we best adapt the curriculum to the conditions and circumstances of the rural school? What kind of teacher and just what training should she have for rural work? How can we obtain better attendance and a longer school year? And, especially, how can the rural school be aided in meeting the ever-pressing and growing burden of financial support? If we can answer the last question in a practical, effective, and suitable way, all the other problems can eventually be solved by understanding and study.

Catholic Education in Philadelphia

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PHILADELPHIA was well evangelized by the time of its creation as an episcopal See, 1808; yet it practically never crystallized its educational endeavors until about the year 1850. The Church was strong enough in that year, but it had many bitter recollections. There were only a few parish schools, few parishes, few priests, and few teachers. The Catholic spirit of the city, divided and harassed by internal dissension, finally became united by the cry of the persecutor and the torch of the fanatic. After a few churches and convents had been burned, the Catholic ranks were closed. The story of those stirring times still thrills the heart when one reads the letters of Bishop Francis Patrick Kenrick.

The Jesuits and the Quakers, from early times, evidently were on good terms; for the Quakers were a peace-loving people, and they, too, had suffered persecution. We do not read of their invoking any untoward laws against the Society of Jesus. The Jesuits were frequent visitors in Philadelphia from the year 1700 until they finally became established in 1732. It was Father Joseph Grea-ton, S.J., who celebrated Mass in his little chapel, St. Joseph's, during February, 1732. At the Mass were eleven families, the whole Catholic population of the city. In the month of May we get a picture of him, to all outwards appearances a good Quaker, with his wide-brimmed hat and snuff-colored coat, signing the deeds for a plot of land near Fourth and Walnut Streets. Father Grea-ton had a dream of a large church, a residence, a parish school, and a college. He was summoned once in a while before the Council to make a statement of his activities, but that was merely a gesture on the Quakers' part, a gesture that would satisfy a clamorous government in England. It was only in 1755 that the voice of bigotry was heard. A certain Protestant divine, the Rev. William Smith, uttered the following words that sound strangely familiar and modern:

The extraordinary indulgence and privileges granted the Papists in this Province, privileges plainly repugnant to all our political interests considered as a frontier colony, bordering on the French, and one-half of the people an uncultivated Race of Germans, liable to be secured by every enterprising Jesuit, having almost no Protestant clergy among them to put them on their guard against Popery. . . .

As a consequence Father Robert Harding, S.J., had to give an account "of the Roman Catholics" under his care. We learn that his congregation numbered 120 souls. The atmosphere of the town was rapidly becoming intolerant, culminating at length in 1844 in the bitter editorials of the *North American*, a newspaper now happily defunct. However, old St. Joseph's, as it is called now, had the first parish school in Philadelphia. It was called an old school in 1781. St. Mary's also had a parish school; and we read in the records of Holy Trinity Church

of a school antedating 1787, and supported "by the German Catholic Society."

Gilmary Shea sums up the aftermath of the schisms in Philadelphia:

It was a diocese where from Colonial days religion had been comparatively free, where Catholics were numerous and better endowed with the goods of this world than in most other dioceses. Yet by the unholy wars waged by the trustees of a single church against two successive bishops, it was in 1829 without a seminary, a college, a convent academy for the education of young ladies, with but a single asylum, few schools, and a disheartened people.

In inspecting the education policy of the Venerable Bishop John Nepomucene Neumann and Bishop James Frederick Wood we find that they were bequeathed two traditions, the first of which was a hostile public opinion on the part of the Protestants; the second came from the apathy of the Catholics. All of the catch phrases of the Reformation against the Church were repeated daily in the newspapers, the parish school being singled out as an un-American factor that kept the Protestant in fear of an invasion by the Pope.

Many an otherwise good American citizen shuddered when he considered that the Catholic population was growing by leaps and bounds, and that there were many convents of nuns in the city. This feeling against the Catholic Church flared up again at the grandiose funeral procession of Stephen Girard. The body of that financier, who had deserted the Church out of personal pique, and who, according to his sister, had nodded his assent to her question if he desired a priest, was laid to rest in the graveyard of Holy Trinity Church on December 30, 1831. The Masons later wished to transfer his body to the new Girard College, and Bishop Kenrick granted his permission. When the Catholics saw 1,500 Masons from all over the country pour into the city at the exhuming of Stephen Girard's body, and when they read the bitter editorials in the papers, their spirit again came to the crystallization point. A pious tradition has it that when the body of Stephen Girard came to the surface it burst into flames; but, according to an eye-witness, there was no body in the coffin when it came to the top of the grave. At any rate, the name of God was banished from Girard College, but a new spirit quickened Catholic education after the second funeral procession of Stephen Girard on the thirtieth day of September, 1851. The fact that, at the death of Bishop Wood, June 20, 1883, there were 23,383 Catholic children in the parish schools of the diocese was a triumph for the foresight and the patience of that sagacious man.

In summing up the work of Archbishop Patrick Ryan, which was done so accurately by the Rt. Rev. Ignatius F. Horstmann, Bishop of Cleveland, at the time of the golden jubilee of the Archbishop in 1903, we

find that in that year there were 103 parish schools with a Catholic student body of 44,324. The Archbishop had put into effect a regulation that he would never rescind. He insisted that when a new parish was formed, a promise must be given that the parish school should be built first. The reason that he gave was that when a parish school was built, the necessary Catholic surroundings were guaranteed, then the Catholic spirit was quickened, and finally the people became conscious that not a makeshift church, but a suitable one should be built. In appointing the Rev. Philip R. McDevitt, D.D., now Bishop of Harrisburg, as superintendent of schools, the Archbishop had insured the steady and successful growth of the parish school. Under the wise management of Bishop McDevitt, the sense of inferiority that the Catholics felt towards their schools was changed. The changes instituted by him in the parish schools became so marked that his system was called the parish-school system. The fact that Philadelphia had a successful system stirred many Bishops round the country to an investigation and a holy emulation.

Archbishop Ryan did much to lay low the prejudices of his non-Catholic brethren. His settling of a riotous car strike, the conferring on him of an LL.D. by the University of Pennsylvania, his speeches, especially before the National Convention of the Republican party, before a mixed audience at the Academy of Music on the subject of Agnosticism, and before the "Sons of the Pilgrims Society" at Scranton, were indications to Philadelphians that they had a statesman in their midst. To the Archbishop must also be given the credit of starting the Roman Catholic High School in 1890, and the High School for Girls in 1900.

To his Eminence Dennis Cardinal Dougherty is due the Catholic high-school movement in the city. Two diocesan high schools placed at strategic points in recent years, one in West Philadelphia, taught by the Christian Brothers, and one in the Northwest section, taught by Oblates of St. Francis de Sales, have a high-school population each of well over 1,500 pupils. Besides that, a new girls' high school in West Philadelphia accommodates almost 2,000 students. And the new Preparatory Seminary in Overbrook is without doubt the finest in the country.

Almost weekly the newspapers carry pictures of new parish schools being opened. His Eminence has brought representatives of almost all the teaching Orders and congregations in the United States to the city. At the present time there are 288 parish schools in the Archdiocese with a student population of 124,679. The only other city of the country that has more parish schools than Philadelphia is the city of Chicago. Counting the numerous diocesan high schools of the Archdiocese, the many academies, the private high schools, St. Joseph's, La Salle, and Malvern, the numbers in the Catholic high schools amount to 13,795.

The movement for higher education has also grown and been fostered by His Eminence. St. Joseph's College, founded in 1851 by the Rev. Felix Barbelin, S.J., had three successive steps in its development, first at old St. Joseph's under its founder, and then again at 17th and

Stiles Streets, under the Rev. Burchard Villiger, S.J., and the Rev. William Clark, S.J., who built the new quarters, and lastly under the Rev. Albert G. Brown, S.J., at its latest quarters at 54th Street and City Line. The enrolment of the college has increased threefold, and its curriculum has expanded to meet the needs of those who desire classical, scientific, business, journalistic, educational, or engineering courses.

The Augustinians at Villanova have today the largest Catholic college in the environs of Philadelphia. They, too, experienced tremendous difficulties, first with the Nativist riots, and later during the Civil War. But their growth and the expansion of their educational facilities and the reputation of their school of technology have given Villanova a recognition that it well deserves.

The Christian Brothers on May 24, 1931, had their new two-million-dollar set of buildings at La Salle blessed by His Eminence. The difficulties which the Christian Brothers experienced in advancing the interests of Catholic higher education would fill a book. Still, the dawn of a brighter day has dawned on their labors, and La Salle College has an exceedingly bright future before it.

Hand in hand with the men's colleges, the higher institutions for women have advanced. At Immaculata, Pa., the college of the same name, conducted by the Sisters, Servants of the Immaculate Heart of Mary, at Chestnut Hill, Mt. St. Joseph's College, conducted by the Sisters of St. Joseph, and at Rosemont, Rosemont College, conducted by the Sisters of the Holy Child Jesus, are the three colleges for women. To praise one more than another would be beside the point. However, the day of embarrassment is over for the girl graduate, when she tells her questioner that she does not come from Bryn Mawr, but from Immaculata, or Mt. St. Joseph's, or Rosemont. The raising of disapproving social eyebrows in Philadelphia at the graduates of Catholic colleges for women has ceased. And that is an indication that the non-Catholic senses true culture when he sees it; and it is also an indication that the second tradition that has retarded Catholic education in Philadelphia, namely, the inferiority of the Catholic school, is a thing of the distant past.

NIGHT

The night was warm and still and black,
And velvet black the sky;
The trees were shadow trees, the hills
Were hazy to the eye.

A pine or two, with shaggy arms,
Looked up and blessed the stars.
Night has a beauty all its own
Which day's gray dawning mars.

An orange moon—a half-moon—hung
Over the hazy hill;
And all the while, how warm the night,
How velvet black, how still!

And all the while, as others slept,
I watched the slow moon creep,
And filled my soul with cool night thoughts,
Lost to men who sleep.

HAYDEN M. VACHON, S.J.

Sociology

The Teaching of Social Problems

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IN an editorial in the issue of AMERICA for May 9, 1931, the suggestion is made that "The greatest monument for the fortieth anniversary of the Encyclical, would be a Catholic Workers' College in some industrial center." Perhaps a more effective means for removing the deplorable ignorance referred to, would be a concerted, systematic drive on the part of all our Catholic institutions of higher learning to fill the minds of their students with the doctrines and their hearts with the spirit of Pope Leo's Encyclical and of its "more precise application and amplification," the "Quadragesimo Anno" by Pope Pius XI.

In view of Pope Pius' solemn warning, "Unless serious attempts be made, with all energy and without delay, to put them (the principles of "Rerum Novarum") into practice, let nobody persuade himself that the peace and tranquillity of human society can be effectively defended against the forces of revolution," and in view of the common opinion of observant thinkers as expressed by AMERICA (April 25, 1931) "If the young people who are to rule the next generation do not realize the necessity of a social and industrial reform based upon justice and charity, the evil already so great will become absolutely beyond remedy," one would be justified even in advocating that the established routine of our high schools, colleges, and universities be suspended for one or two years in order to give exclusive attention to the problems which threaten the existence of our civilization.

But such a "revolutionary" suggestion will not be adopted even though it promises peace and salvation. Before the great catastrophic turning-points in history, educators accomplished their daily tasks with the same indifference toward the impending disaster as did the people before the Deluge.

Educators and their students are victims of the inestimable work they are engaged in. By interesting men in theories, generalizations and ideals, studies make them unreal and artificial, ignorant of and indifferent to the actualities of life. The shams and superficialities that seem essential to campus life, intercollegiate athletics, dances, proms, and numerous other social affairs, loom so large on the student's narrow horizon that they hide the fundamental realities; they consume so much of the mental and emotional energy of teacher and student that problems terrifyingly real must be neglected.

Not only that, studies stimulate and cultivate primarily those very selfish instincts that make for conservatism, timidity, servility to the powerful rich and that oppose any change and endeavors to ameliorate social conditions. From the day a student enters high school to the day he graduates from college or university, his personal success is emphasized as the *summum bonum*.

Is it surprising if the educated man transfers habits and attitudes which he cultivated while at school to the commercial world upon which he enters as he leaves his Alma

Mater, if the massing of material wealth becomes his new objective, if he seeks personal advancement in one form or another, if he becomes indifferent to those demands of others which might impede his own personal progress? Not even advanced courses in ethics, moral and dogmatic theology are guarantees of social vision or social spirit. The evidence is contained in the editorial statement quoted above and can be found in the rosters of the St. Vincent de Paul Societies, of the Catholic Conference on Industrial Relations, the Association for Labor Legislation, and other organizations and groups that have promoted social justice and charity.

It may be logical to ask educators to give their complete attention to the catastrophe that is upon us. The best that can be expected is the adoption of a program which will fit into our "crowded curricula" without too great difficulty. It should be borne in mind that up to ten or twenty years ago none of our high schools and colleges made provisions for a study of "social problems" as the term is understood today.

The minimum that must be done by our institutions of higher learning if they are to escape severe censure is to acquaint their students with the doctrines contained in the Encyclicals. As far as fundamental ideas are concerned this will be done almost automatically in the course of religion and ethics as they treat of the fifth and seventh commandments and of justice and charity. "Rerum Novarum" and "Quadragesimo Anno" themselves should become supplementary texts and the usual technics of discussion, projects, readings, reports, analysis, quizzes, examinations, prizes for superior essays or orations, will, of course, be applied to them as they are applied to the study of any other literary or scientific document.

Full appreciation of the Encyclicals cannot be had without some knowledge of political science, sociology, and economics. Pope Pius places the functions of the State in a new perspective when he writes, "When we speak of the reform of the social order, it is principally the State we have in mind." It is apparent that the student who wishes to give practical value to the Encyclicals must acquaint himself with the organization and functions of his municipal, State, and national governments. In view of the fact that the Pope ascribes to international agreements a powerful means to solve some of the more complicated problems, a study of international relations is indicated. Accordingly, a study of social problems, civic, societal, and economic, in the light of the two Encyclicals and of the Bishops' Program of Reconstruction should become an integral part of our high-school and college curricula.

Social problems cannot be taught successfully without a liberal use of periodicals as supplementary texts. By means of current publications the courses will be kept alive and will be prevented from degenerating into mere academic speculation and theorizing. Besides, by developing a taste for reading scholarly periodicals, the educational process begun in high school will be continued in later life and the graduate will qualify as an "auxiliary of the Church" as Pope Pius calls those who are interested in the Catholic solution of social problems. A

Catholic college graduate who has not developed a taste for reading Catholic periodicals, like *AMERICA* and the *Commonweal*, is not educated. His Catholic education is a failure and nothing need be expected of him in the matter of "carrying out to the full the program of Leo XIII."

There are other well-recognized methods of deepening knowledge and increasing interest. Students can be taught to prepare lectures and debates on phases of the Encyclicals for their own groups or for outside organizations, like the Holy Name Societies, Knights of Columbus Councils, civic and cultural clubs. Symposia and conferences to which friends of the college were invited have proven helpful. Addresses by representative leaders of capital and labor, setting forth their ideals, their difficulties, their methods of procedure, will prove stimulating. A social honor fraternity can be made a powerful means for promoting the spontaneous study of social problems by the students. Such a fraternity will publish its own social magazine as do scientific clubs, or its members will contrive to get space for essays on social topics in the general college magazine.

The Encyclicals are intended not merely for professors of religion, ethics, and social problems, but for every member of the faculty of a Catholic institution, and every member should contribute whatever his subject contains of value to increase the student's appreciation and knowledge of the social doctrines proposed. Unusual opportunities are offered to the instructors in history and literature.

A theoretical knowledge of social problems and their Catholic solution does not necessarily guarantee the Catholic Action insisted upon so much by the Holy Father. Teaching of even such practical subjects may be purely academic, may serve merely to satisfy intellectual curiosity or may degenerate into verbal fisticuffs and the bandying about of desiccated, devitalized, meaningless formulae and distinctions. Fortunately means can easily be employed to obviate such a perversion. It is comparatively easy to enable students to participate in social movements, to take an active part in the building up of a new social order. They can influence and, since many of them have reached their majority, they should be made to feel their serious obligation actually to influence the enactment of laws for the improvement of social conditions. They can write letters to their representatives in Congress, the State legislature or the city council, in behalf or against a particular piece of legislation and can take part in the newspaper discussions of problems. They can identify themselves with Catholic social movements, such as the Catholic Conference on Industrial Problems, the Catholic Association for International Peace, and with secular social endeavors which are in accord with our principles.

Our Catholic institutions must do much more than impart knowledge and skill. They must cultivate the Divine virtue of charity so that it will blossom forth in a social spirit. Over and over again by precept and example, by practical direction and by suggestion, personally and through the group activity of religious organizations like the Sodality, the student must be taught and

led to follow the injunction contained in Pope Leo's Encyclical: "Whoever has received from the Divine bounty . . . gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may employ them, as the steward of God's Providence, for the benefit of others."

If a student government exists to any degree on the campus, it can be made to serve these purposes admirably. In one college, "Honors Day" has been introduced to pay tribute to the idealism of service as practised by the students. The exercises are conducted with as much impressiveness as are those on Commencement day. The colleges must, of course, extol intellectual achievements, but they should likewise give recognition to this other essential element in education by paying tribute to the spirit of sharing ability and skill and the will to subordinate personal to the common interests.

Perhaps the most powerful means at the disposal of a Catholic institution to instil into the hearts of the students the spirit of the social Encyclicals and to preach it to the world generally will be the good example it sets. It must be the first to accept *in toto* the practical direction of the Encyclicals, to recognize, for instance, that "economic affairs cannot be left to free competition alone," to the law of supply and demand. It must seek with scrupulous anxiety, to pay each of its professors and each of its workmen wages "sufficient for the support of himself and of his family," "sufficient to meet adequately ordinary domestic needs," "to attain to the possession of a certain modest fortune." The minimum pay of instructors in a religious institution should enable them and the members of their families to enjoy at least the same measure of material comfort that is enjoyed by their employers who are under the vow of poverty. In other economic transactions, as, for instance, in the construction of buildings, in the purchase of materials for the conduct of the school, the social principles of the Pontiffs should be guides for Catholic educators no less than for those whom they try to instruct. To act otherwise is to nullify all the social teaching done in the classroom and to make of the Encyclicals scraps of paper.

EARLY SPRING

The wind's feet prance,
The rain seeps under
Low eaves; I glance,
At the voice of thunder.

Today, below
My sill I heard
The shrill hallo
Of a bold blackbird.

The wind and the rain
And the muttering thunder—
Do they complain
Of me, I wonder.

Because, unstirred,
I heard one sing
The blissful word
That mirrored Spring?

J. CORSON MILLER.

With Scrip and Staff

JUST what would happen if you were to inform a group of nursing Sisters that they are "heavenly" I do not know. I think it would be risky for the average patient. Nevertheless, what a Catholic might think, but not express, a Jewish professor of literature, Dr. Eduard Engel, author of various histories of literature in the German language, had no hesitation in saying. In his recent book, "Menschen und Dinge" ("Men and Things") he devotes a chapter to his impressions of the hospital Sisters who took care of his sick wife (quoted by *Schönere Zukunft*, February 1). "The Sisters," he writes, "were the true supermen, truly heavenly beings":

They know only one satisfaction: to sacrifice themselves entirely for others that they may look upon God in the end. These were literally their words given in answer to my wife as she timidly inquired as to the final purpose of their lives. "To see God"—an inconceivable thought; inconceivable even for the believer. But would any unbeliever dare to use idle criticism of such words?

They are not allowed to own anything, absolutely nothing; they may not accept the gifts that even the deepest gratitude would offer to them, not even a flower or a twig. I never came without a little bouquet from our garden; the Sisters always distributed it to the other sick people. They put the flowers on corridors to give pleasure to the visitors. . . .

How they consoled the sick; how they managed to put his sufferings before him in a brighter light than had ever occurred to him, without any sanctimoniousness, with a serious way that allowed no contradiction! Even the unbelieving sick had to think: "The Sisters know more about the next world than other people. Just listen, reflect, and keep quiet."

There was not a sign of proselyting towards those of other beliefs, or towards infidels. I can imagine that sometimes a person after his convalescence, who had left the hospital, might turn to the Catholic Faith, but he could find no occasion for this in any word given him by his nurses.

The Professor and his wife were particularly struck by the readiness of the Sisters to undertake the lowliest tasks. "Sister, what unpleasant things you have to do!" said Frau Engel. And the Sister replied, "I am *allowed* to do them." "I consider this answer," says the Professor, "as great as any of the greatest passages in a classical poem."

AN authentic outline of the situation of Catholic nursing Sisters in the United States is offered by the Rev. Alphonse M. Schwitalla, S.J., President of the Catholic Hospital Association of the United States and Canada, in the April number of *Nosokomeion*, a new polyglot quarterly hospital review, published in Germany. A few extracts from Father Schwitalla's article will be of interest:

The importance of the Catholic Nursing Sisterhoods in the United States becomes apparent from the fact that these Sisterhoods controlled, at the beginning of the year 1930, 641 hospitals. At that same date, there were in the United States a total of 6,852 hospitals. . . . Of the total number of hospitals in the United States, the Sisters' hospitals form 9.3 per cent. Of the non-government-controlled hospitals, the Sisters' hospitals represent 12.7 per cent. Of the group of hospitals under the control of one of the religious bodies, the Sisters' hospitals represent 60.7 per cent. These institutions have a combined capacity of 85,803 beds. This number represents 9.6 per cent of the total number of hospital beds available in the whole United States, 26.4 per cent

of the total number of beds in non-government institutions and 74.8 per cent of the beds under the control of one of the religious denominations.

The growth of the Catholic hospital during the last decade is evidenced by the fact that since 1918 the combined number of beds in the Sisters' hospitals rose from 60,389 to 95,888, an increase of 58.6 per cent. The number of hospitals during that period increased from 551 to 641, an increase of 16.2 per cent.

In the 641 hospitals it is estimated, on the basis of reliable statistics, that 13,500 Sisters are employed. This gives an average of about twenty-one Sisters for each hospital. It is interesting to compare with this figure the figure for the average size of the Catholic hospital, 149 beds. Roughly speaking, therefore, each seven beds in Catholic institutions are in charge of one Sister.

Owing to various manners of grouping, it is not always easy to enumerate the number of Orders. On the basis of a recent survey, however, it would seem that the 13,500 Sisters belong to as many as 154 different Orders or Congregations.

Only relatively few of the Sisterhoods in the United States confine themselves exclusively to hospital and nursing duties. As far as can be ascertained only thirteen such Sisterhoods thus restrict their work, while 139 Sisterhoods divide their activities either between teaching and nursing service or between nursing service and other forms of missionary or charitable endeavor. This situation may be considered as presenting both advantages and disadvantages for the development of hospital and nursing service by these Sisterhoods. Obviously, the disadvantages are that either the teaching or charitable function of the Congregation or the nursing function may be exposed to a relatively undue stress, but on the other hand this relationship also probably accounts for the fact that in many of these Sisterhoods the nursing Sisters have achieved a level of educational development which has unquestionably reacted to the advantage of the hospital Sister and to her more efficient performance of her duties.

Schools of nursing present a problem of first magnitude for the Sisterhoods in the United States.

Connected with the 641 hospitals, there are 429 schools of nursing with a combined student enrolment of 22,075 during the session of 1929 and 1930. The schools connected with Catholic hospitals represent 20 per cent of all the schools of nursing in the United States, but the student population of these schools represents almost 30 per cent of all the student nurses in the United States. There is an unmistakable trend for the schools of nursing under the control of the Sisters to be somewhat larger than other schools, for while the average census of all schools of nursing is 35.2 students, the average census of the schools of nursing attached to the Sisters' hospitals is 51.7 students.

The Catholic Sisterhoods are thus bearing a disproportionately large share of the responsibilities connected with the education of the nurse.

Father Schwitalla believes that the contact in schools of nursing between the Sisters and the lay nurses, student as well as graduate, is very beneficial to both. The fact that the duties and functions of a hospital superintendent and of the spiritual superior of a Religious Community have to be united in one person, though it creates a problem of personnel, is, none the less, "one of the strongest factors and, perhaps, one of the most satisfactory sources of success of the Catholic hospital." Another is the novitiate training, which prepares the Sister "for her professional life by stressing those character traits which cannot, if absent, be compensated for by purely intellectual training."

THE belief that seminarians are heavenly beings, of a kind different from the rest of humanity, is vigorously combated in the latest volume of the "Seminarians' Symposium," published by the St. Thomas Literary and Homiletic Society, of St. Vincent Seminary, Latrobe, Pa. It appears that a mother of a certain seminarian visited St. Vincent's remarked that she "could just see the goodness shining out of these boys' faces." How this impressed the seminarian is expressed in the following pungent paragraph, which also refutes the idea that seminarians are in the class with retired lieutenant-colonels:

Absolutely you cannot tell us by our shining faces, and she who—for such culprits are invariably feminine—sees goodness in our countenances has read that goodness into them, for I think we succeed pretty well in keeping our piety mostly on the inside. I have devoted some consideration to the remark of that very nice lady who visited us that Sunday, and inasmuch as she came before the present epidemic of post-drought sulphur water, I think it must be that the boys she saw had used too much shaving cream. And if we are not plaster saints, neither are we retired lieutenant-colonels. Most of us never saw the army (to be exact only one out of the 144 now enrolled in our particular seminary did, and all he got to be was a corporal in the artillery); and we resent the implication that we are old fogies. We are flesh-and-blood human beings in the golden glory (most of us) of our youth, and we pride ourselves on being regular guys. We have among us a dentist, several barbers, a butcher, a pharmacist, an engineer, several millworkers, teachers, and merchants; a sprinkling of politicians and quite a few dilettantes. We have fellows who have broken into print by breaking scholastic records and athletic records of all sorts, to say nothing of him who attained public prominence in a large city by the forceful way in which he chose to edit his college paper. And we are not so insignificant as to merit no notice whatsoever; in a decade or two, ladies and gentlemen, we shall be the leaders of a large and most important group in this country.

St. Thomas Aquinas, St. Charles Borromeo, the Religious Vacation School, the Vatican Radio, and other timely topics are ably treated.

THERE must be something in the air of Western Pennsylvania that stirs up seminarian literary activity. The "Mariale," published by the Garvey Literary Society, of St. Francis Seminary, Latrobe, Pa., devotes itself this year to a remarkable project, a series of short biographies of Catholic authors in modern literature 1880-1930. The "Mariale" each year chooses wisely some one topic of current Catholic interest. The volume is handsomely illustrated. The Editor touches a familiar but necessary note when he writes:

Christ and His teachings, when written up by non-Christians and anti-Christians, by business men and scientists, by journalists and university professors, receive more general recognition than the scholarly works of men who have combined the results of deep biblical research with masterful presentation. And yet, we will occasionally meet Catholics who accept without question the christologies of a Barton, a Ludwig, or a Browne, but who have never heard of the works of Didon, Maas, or Fillion.

Catholic literary organizations, in his belief, are the means to overcome our defective "Catholic literary consciousness."

RECENTLY at Verona, in Italy, there was held the first National Congress of Rhabdomancy, that is the art of divining by means of "dowsing" rods the presence

under ground of running water, metals, etc. The "dowsers" numbered about 400 and came from all social classes, we are told—professors, physicians, shopkeepers, priests and workmen. One man was so sensitive to the phenomenon that he was obliged to wear shoes with rubber soles so as to avoid receiving disturbing sensations when out walking.

What we need here in the United States is more rhabdomancers or dowsers who can prowls about our colleges and universities and find future leaders among them. 104,023 students, says the Department of Education of the N. C. W. C., were enrolled in 164 Catholic colleges and universities of this country for the school year which ended in June, 1930. There was an increase of 16,992 students, or 19.5 per cent over June, 1928.

Kappa Gamma Pi, the national honor society at Catholic women's colleges, of which Miss Cecil Mary Ronan, of St. Louis, is President, has undertaken to apply the dowsing process to Catholic women's colleges. The precious ore to be discovered is likelihood of active leadership, whether in alumnae activity or vital activity in the parish, in municipal affairs, in civic enterprises and political platforms. The Second National Congress just held in Detroit, in June, concentrated on the immediate channels of leadership.

THE PILGRIM.

LADY OF EVENING

Once more the clouds to frame the painted moon
Have parted, and the opalescent mist
Hangs idly from the gold, and dies along
The half-mysterious light like fugitives
From beauty. Again capricious winds are slumbering,
And the sea's slow swelling on the tired beach
Leaves furrow after furrow on its brow.
The birds have folded weary wings; the trees
Are silent, and earth's children are asleep.

*Once more a broken reed stirs in the wind;
Once more a bird falls down with crippled wings;
Once more the shawm its plaintive music sings
From dusky shadows, "I have been unkind."*

If through this quiet splendor I should hear
The stir of searching footsteps, or the strange
And solemn rustle in the fallen leaves
Of tottering autumn, would it be you again?
My head bends often, and my hands have reached
Through the unheeding seasons, and my eyes
Have sought to pierce the unlimned ways of darkness,
But you have gone. And where you are, my dear,
It must be quieter than the old earth
Whose heavy breast sobs sometimes in her dreams.
The wistful music of your voice would still
The multitude that they might hear in rapture,
As the remembered sweetness of your song
Hushes my own. But only for tonight
Let my song burst its bondage in my heart
And, gathering, leap to meet the kindred spirit
That springs like larks in morning from your soul.

*Once more a broken reed stirs in the wind;
Once more a bird falls down with crippled wings;
Once more the shawm its plaintive music sings
From dusky shadows, "I have been unkind."*

NORBERT ENGELS.

Dramatics

Prize Plays and Others

ELIZABETH JORDAN

THE Pulitzer Prize Play of this year, "Alison's House," at least has done New York one big service. It has banished the usual boredom of the late spring theatrical season by giving the public an inexhaustible subject for conversation or review.

It has done other things as well. It has trained a great many bright young men in debate, and has amazed and stimulated them by revealing to them their vast vocabulary. At the end, of course, they have arrived nowhere, but they have had a great time on the verbal journey.

The general situation sums itself up in a sentence. "Alison's House," like most other plays, is good or bad according to the individual eyes that see it and brains that judge it. I personally found in it much that was good, a little that was ill-advised, and several scenes that were especially disappointing because they did not rise to their possibilities. At moments the disappointment took in the audience. Many of the criticisms, written and verbal, were tragic in their utter lack of understanding of the almost sacred character of a real poet's secret work—that work which, during her life, Emily Dickinson kept from the world. After her death it became the world's through logical inheritance, a point too subtle to interest the average theater-goer of today. But the point that most touched me in the entire episode was the revelation that during its preparation for the New York production Susan Glaspell once came to the theater alone, sat in a rear seat, "and wept quietly throughout the rehearsal."

Observe the wording. She did not rant and tear the air. She "wept quietly." That simple sentence supports all the fine things that have been said of Miss Glaspell's dignity and spirit. She knew what was about to be done to her play. She knew much the critics would say, much of the misunderstanding the play itself would meet. She knew that the mental and physical torture of being burned at the stake compares aptly with an author's experience in the theater on her "first night." But she only "wept quietly," though she would almost have been justified in running up and down the aisles tearing her hair, as she must have longed to do.

Three cheers for Susan; and a royal success for her next play. She is brave enough to write another one.

In "In the Best of Families," Thomas Kilpatrick's offering at the Forrest Theater, the lines are without question the most indecent we have yet had on our stage. The Gentle Reader would do well to make a note of that fact and keep away from the Forrest till it has been treated by a good exterminating company. This is all I have to say about *that*!

Helen Gahagan in "Tonight or Never," translated by the Hattons from Lili Hatvany's original and presented by David Belasco at the Belasco Theater, has been with us all winter. I have taken my time in getting around to it. It is merely another of those sex plays of which Belasco was a pioneer producer. His interest in them,

which ante-dated that of all the other managers, gave his friends at one time some concern lest he should go too far. He was merely showing his usual vision. He knew the public would accept his offerings, and the Hattons have been his best aids in supplying the demand he created. But it is a far cry from the one very unpleasant scene in "Years of Discretion" to the numerous highly unpleasant scenes in Belasco's latest offering. The story of "Tonight or Never" does not bear telling, and the fact that it is superbly produced and acted is no indication of its morbid and melodramatic theme.

Mr. Al Jolson has long been a favorite entertainer from one end of our country to the other, and he can always be depended on to entertain. At one time it was "coon" songs he gave us—the ever-popular "Mammy" and others. Next it was moving pictures. Now it is cabaret and jazz. And next, he intensely assures us, he will be in "Green Pastures" in the beautiful role of the Negro Lawd. The theatrical gossips assure us that Mr. Jolson loves "Green Pastures" and talks of it with deep reverence and sincerity. Like most comedians he has always had a great ambition to play superbly some finely serious role. The gossips added that Mr. Jolson had even bought "Green Pastures" that he might make this dream come true.

At present, however, he is playing a far different role, that of "Monsieur Al," proprietor of a European night club. He carries this role to its limits, and so combines his audience and his players as to make them all one party. He races down from the stage, which is "The Wonder Bar," to greet and shake the hands of newcomers, to chat with them, sometimes to lead them to their seats. Incidentally, this side of the performance throws a new light on the American audience. Here in America, where more than in most other countries one would expect men to respond to this delightful nonsense in kind, showing themselves quick-witted "good fellows," giving as much as they get, our men surprise us by being stiff, self-conscious, unable to take a joke and often almost rude to the star by hesitating to take his hand. The best they can do is to grin sheepishly and quickly subside into their seats. The explanation in part, at least, is their failure to "get the idea." Coming in during a scene in which a well-dressed good-looking white man is bustling about shaking hands, and welcoming them as brothers, they do not recognize Mr. Jolson. They have never seen his "white face." They are all at sea. But when they give the scene their close attention, and the incidents of the first act begin to occur, they are enchanted to know it was no other than the great Jolson himself who wanted to exchange persiflage with them. And probably they will always regret their lack of response.

Jolson's songs, his jokes, his dances, are all good. "Novelty" is the keynote of the new offering. Half his assistants spend as much time in the audience as on the stage. All his show is very gay and glittering and unusual and popular. It will go on all summer, possibly all next winter. Certainly there will be a long interval before Mr. Jolson is able to make his experiment in "Green Pastures."

"Precedent," written by I. J. Golden and announced by its producers, Herman, Troule and Hart, as "a play about justice" has started its career as a real success. Brought up from the Provincetown Theater after forty-seven performances there, this gloomy but sincere and highly dramatic play is now at the Bijou Theater, where it seems to have settled down for a long visit. It is propaganda, based on the Mooney-Billings Case, but it loses no opportunity to instruct as well as to thrill its audiences. It is human, all too plausible, and without exception admirably acted. From the beginning of the first act to the end of the third there is strongly cumulative interest.

One can outline the situation in a few words. A leader of a labor party, who is about to lead his men into a just strike, gains the enmity of others whose interests are threatened by the strike. They "frame" him, have him arrested on a charge of murder by bomb throwing during the strike. He is convicted through perjured testimony, and a second trial is refused him. Every effort to save him is lost through dishonest judges. In short, the victim gets the worst of it at every turn. At last he receives the ironic "clemency" of a "life sentence" instead of a verdict of death.

An epilogue shows him in prison fifteen years later. His wife and lawyer are visiting him there, still encouraging him, promising more effort in his behalf; but all three are conscious of the utter hopelessness of his case. The play ends on the dreary assumption that there is no hope of the ultimate escape of a "framed" man who has strong political powers against him. "Precedent" is a dreary play, but a powerful one—and almost terribly sincere.

"Old Man Murphy" is one of those familiar Irish comedies in which the entire cast rolls up its sleeves, works its hardest, and gets its reward in rousing cheers. The authors are Patrick Kearney and Harry Wagstaff Gribble, and many are the good old jokes the two have brought out of their scrapbooks and good-naturedly toss at us.

The play has to do with social and political ambitions. Patrick Murphy, once of these United States, now a political orator of Ireland, returns to America brimful of ambition to make his son Charles Murfree mayor of a midwestern city. The son has changed his name to Murfree to please his snobbish wife. But like his father he was one of the original Murphys of "The Patch," the Patch being on the wrong side of the railroad tracks. Is that all quite clear? When old Patrick's unexpected return from Ireland uncovers the snobbishness of his daughter-in-law, Mrs. Charles Murfree, what he didn't do to her social pretensions isn't worth mentioning. And *how* he did it! And why wouldn't he do it when 'tis none other than Arthur Sinclair that's playing the part? And him the very lad that once delighted the world in the Sean O'Casey plays some seasons ago.

Old Patrick finds his match in another famous star of the Irish Theater, Maire O'Neill, who plays "The Widow Donovan." But son Charles is elected after a lively verbal duel and no one knows much about anything else. It's a fine night for hearty laughter. Every one likes the play

and the players, and the wicked are punished and the good are rewarded and we all go home thinking how nice it would be if matters in real life turned out like that. However, as they do turn out like that in this particular play, and as the audience has had a fine time in the bargain, everyone's happy! Moreover, any play with Arthur Sinclair and Maire O'Neill in it ought to have a warm welcome in New York.

REVIEWS

In Search of Ireland. By H. V. MORTON. New York: Dodd, Mead and Company. \$3.00.

No ordinary event is it to discover an English traveler who is truly and sincerely humble in a foreign land. And when the traveler is an author and remains humble in his narrative, that is quite amazing. In the United States, we have had experience. In Ireland, too, the English author-traveler, with the exception of humble writers like John Gibbons, is impressed mostly by English superiority in his examination of the Irish and Ireland. Mr. Morton is humble; therefore his book is significant and delightful. He was humble when he wrote his other "in search of" books about Scotland and England. The title of his series shows that he went to learn rather than to pass pontifical pronouncements. He was not supercilious; he was sympathetic and appreciative. Hence, he found the real Ireland for which he searched. His tour includes most of the points of interest that appeal to sightseers, and much besides. In some ways his narrative would prove a helpful guidebook. He lingers, in the first chapter, in Dublin and meets the kind of Dubliners that muddle a man's wits by their rapid-fire conversation and their open-handed hospitality. He visits the Dail and examines the "Book of Kells," goes to the Zoo and the church with the mummies; he is enraptured by Glendalough and the Curragh, he pilgrimages to Cashel and to the Trappists of Mount Melleray, he loiters in Kerry and at the "fair," he passes on to Killarney, to Limerick and the Shannon Scheme, to Galway and the Claddagh, to Connemara and Croagh Patrick, to Donegal; and then to Derry and Belfast. He is vastly impressed by it all. Some of his descriptions of the physical aspects of the country are inspired writing. His historical references are felicitous. But it is the people that are the charm of Ireland, and Mr. Morton understands them as well as a stranger can. He sees beneath the surface humor—and his stories are sparkling with wit—and the pathos, and the leisureliness that is sometimes called laziness, and the pronounced peculiarities of the people. Deep down in the heart of the Irish he sees the otherworldliness and the spirituality that explain the Irish character. Mr. Morton's travel in Ireland eventuates in a book that should open Ireland to other travelers.

F. X. T.

Evêques Russes en Exil. Par MICHEL D'HERBIGNY, S.J., et ALEXANDER DEUBNER. (*Orientalia Christiana*, Vol. XXI, Num. 67; January-March 1931.) Rome: Pontifical Oriental Institute. 40 lire.

Although published in the regular series of the *Orientalia Christiana*, this 283-page volume by Bishop d'Herbigny and Father Deubner, a Russian Catholic priest, is a comprehensive treatise. It tells the story of one of the most involved episodes in that strangest of tales, the history of the Russian Orthodox Church since the Soviet Revolution. The episode of the dissensions between the two leaders of Russian Orthodoxy in exile, the Metropolitan Anthony and the Metropolitan Eulogius, and the consequent schism, is complex because of the extraordinary psychology of those concerned therein. It is also a tremendous argument for the recognition of the See of Peter, as the only hope for the further existence of Orthodoxy itself. In this carefully documented, lucidly told story, we see, through the space of twelve years, the exiled Russian Church as it were rending itself in two. Torn from their territorial basis of jurisdiction, the Bishops are confronted with endless anomalies in the administration of their

flocks. On the one hand, the canon law of Orthodoxy itself recognizes the territorial jurisdiction of the Patriarch of Rome. Again, many of their former subjects are now scattered through territories under the canonical jurisdiction of the "Sister Churches" of Greece, Bulgaria, Constantinople, etc., producing the complications told of in the second part of the volume. But fatally cutting them off from all hope of solution of their troubles by even the shadow of ecclesiastical authority, is the complete domination of an anti-religious Government at Moscow. We see Anthony, with his Synod of Karlovtsy, in Yugoslavia, compromised by declarations of loyalty to a defunct dynasty. We see Eulogius, in Paris, desperately clinging to Soviet-ridden Sergius till finally even Eulogius could stand him no more and in January of this year joined Anthony in his separatist attitude. We see lay domination of the Church, modern rationalism, and radical modernism vying with rapprochements with the already divided Anglican body. We learn of counsel darkened by a Soviet-nourished blind anti-Catholicism, yet withal voices here and there raised to warn that salvation can come only from that source whence the Orthodox Church drew its origin, the Universal Church under the Headship of Peter. Will Christ triumph and truth prevail? The two learned authors believe that it will.

J. L. F.

English Trade in the Middle Ages. By L. F. SALZMAN, M.A. Oxford: The Clarendon Press.

The year 1558 limits the Middle Ages for the purposes of this book, with the Norman Conquest as the starting point. The material available is vast, as it includes the tools of trade: money, credit, weights and measures, the centers of trade, by land and water, markets, fairs, shipping and the various complications of exports and imports. The illustrations, drawn from contemporary sources, afford curious and enlightening details of this wide survey of medieval life. Comparisons with the aspects of the commercial customs of the present day will afford many amusing and very interesting features. Not the least of these will be the evidence, for those now eager for reconstruction of the social order, that in the Ages of Faith, the fundamental principles of justice and Divine Law had consideration as the basic rule for the transactions, social and commercial, between men.

T. F. M.

Friedrich Nietzsche. By GEORGE B. FOSTER. New York: The Macmillan Company. \$2.50.

It would be no less an error to call astrology a science than to catalogue the joyless and seething poetry of Nietzsche a philosophy. Like all true poetry it contains the elements of philosophy but that is all. It fails precisely in the distinctive philosophic function, which is the presentation of an all-embracing but harmonious organism of thought. The lectures of the late George Burman Foster, Professor of the Philosophy of Religion in the University of Chicago, edited and published by Dean Curtis W. Reese, do more for Nietzsche than Nietzsche did for himself. Out of the chaos of a life of contradiction, inconsistency, repeated complete reversals of philosophic position, Professor Foster brought forth a semblance of order and rational continuity. To a mind trained in a philosophic discipline, Dr. Foster's work will make Nietzsche synthetically intelligible. In distinct chapters Nietzsche's epistemology, teleology (or the lack of it), a-theology, esthetics, and sociology are clearly expounded. This work is not a modern biography—a calcimined and padded distortion of a life. It is a satisfying exposition of Nietzsche's thought, carefully analyzed in its concrete evolution and biographical setting. Professor Foster is very much in sympathy with Nietzsche. His own adventures in unorthodoxy made him a kindred spirit. However he is not altogether uncritical. He points out the concrete refutation of Nietzsche's riotous egotism, the refutation of reality, springing from the reflection that were Nietzsche's doctrines valid, he would never have lived to preach them. Foster's criticism is fair and welcome. His admiration of Nietzsche is neither. Nietzsche is not great, nor is he "a star of the first magnitude." The World War contradicted everything that Nietzsche ever held. The Nietzschean recrudescence of a Neronian naturalism was scrapped

with Bernhardt's militarism. The God whom Nietzsche thought he had killed, arose again and Nietzsche now is dead. Why not leave him dead? Let the few "free spirits," those heroic fathers of the *Uebermensch*, who worship at the madman's shrine lament his passing and bewail his oblivion. The world at large has gained but one good thing from Nietzsche's life. He showed men in a poignant and pitiable way the futility and harshness of the reckless individualism of the art, science, and philosophy that found in Nietzsche their disastrous but necessary culmination. "Thus spake Zarathustra."

G. W.

BOOKS AND AUTHORS

Essays on Education.—Dr. S. G. Santayana has done a service to the history of education in his informative and instructive brochure "Two Renaissance Educators: Alberti and Piccolomini" (Meador Publishing Company. \$1.50). These two outstanding leaders in intellectual thought in the fifteenth century—they were born within a year of each other, the latter dying as Pope Pius II—deserve a more prominent place in our historical and philosophical educational courses than they have hitherto received. After outlining the relation of the Renaissance to education and the general educational trend of the fifteenth century, brief biographical sketches of the two Renaissance scholars and fuller examinations and criticisms, altogether sympathetic, of their educational views are given by the author. Both studies throw light on the Humanistic movement, of which Alberti and Piccolomini were an important part. To some who think that the world had no little scholarship until the twentieth century, especially that the Church has been an enemy of learning, Dr. Santayana's studies will help to remove the prejudice.

The President of Dartmouth College, Ernest Martin Hopkins, last year addressed the students of Milton Academy on "Education and Life" (Houghton, Mifflin. \$1.50), and his appraisal of the functions of education makes thought-provoking reading. He does not expect everyone to agree with his theories, and they will not. But there are plenty of gems of thought in his essay. Thus: "Salvation is going to come to the world always through the people of intelligence and social responsibility who accept the dictates of conscience to assume the burdens of their brothers and to see that added measure of justice is injected into the world's affairs." And again: "In developing the human mind education has a very different responsibility from that of sharpening the brain without the development of character. . . . To sharpen the brain without understanding our relations with our fellows may result in the educated man's becoming an added menace to society and an added hazard for civilization to expect in its time."

What constitutes the educated man? The answer to the question depends in great part on one's philosophy about man and his *raison d'être*, and what is conceived to be the scope of education. In "The Marks of an Educated Man" (Bobbs, Merrill. \$3.00) Albert Wiggam outlines what he considers the real characteristics of an educated man. The volume is written with inspirational intent to stimulate wider and more popular interest in self-improvement. It is interesting and seasoned with a number of striking anecdotes and episodes. However, it would seem to emphasize too much the utilitarian in education and qualities in the individual that are more superficial than solid. While the author enumerates as one of the marks of his educated man that he lives a great religious life, his notion of religion is very different from the average churchman's. The best objective he can suggest for religion would seem to be "the creation of a future race of men healthier, saner, more virtuous and intelligent in their inborn capacities than we are." God does not really figure in his calculation.

Religion and Education.—The same interest that has characterized the other volumes in the religious course, prepared by the Rev. Dr. John M. Cooper, of the Catholic University, is noted in "Religion Outlines for Colleges: Course Three" (Catholic Edu-

cation press. \$1.80). The volume is concerned with Christ and His Church, and while, on the one hand, it has splendid apologetic value and is highly informational, the author has been particularly concerned in producing a religion text that will be practical for the student and help towards better living his Catholicism which is, after all, the important point. The book is intended for junior year work and whereas earlier volumes in the course deal with the "actual scheme of Catholic life, its ideal, its motives, and its means," here we have a study "of the source of that life in Christ the Founder of the Church." The same method of presentation and pedagogical helps are evident here as in the rest of the course.

Combining briefly and summarily both the philosophy and earliest history of Christian education as distinguished from other types and forms, Dr. Edward A. Fitzpatrick contributes to the Marquette monographs on education "The Foundation of Christian Education" (Bruce. \$1.80). It is an attempt, in which the writer has splendidly succeeded, to make clear the aim and purpose of Christian education, for with that understood it may be readily seen just why Catholics make so much ado about the scholastic training of their children. Christ is held up in the volume as the great Teacher, and from His methods and the instructions inculcated in the epistles, Dr. Fitzpatrick builds up his theory. The scope of Christian education, he insists, in conclusion, is spiritual, other-worldly, supernatural. The book is rich in Scriptural allusions, and apart from other obvious values should enhance appreciation for their sublime vocation in men and women who devote their time and energy to the Christian education of youth.

In the same series of Marquette monographs on education Sister Mary Jutta, O.S.F., contributes "School Discipline and Character" (Bruce. \$2.00). Here, too, the approach is builded essentially on the Christian philosophy, and in that light the nature and need of school discipline are presented. Old ideas as contrasted with new methods in dealing with pupils are fully discussed and a special chapter is given over to the danger of abnormal repressions. The chief value of the volume would seem to be the conviction it engenders of the very grave dangers involved when improper methods of discipline are resorted to. Describing the ultimate aim of discipline as the "integration of personality," Sister Jutta concludes that the teacher can best assist the pupil to this "by adopting a disciplinary policy that is permeated with Christian principles and characterized by a mutual understanding between teacher and pupil and by a spirit of freedom, industry, activity, helpful co-operation and happiness."

In Books Two and Three of the "Ave Maria Readers" (American Book Company), compiled by the Rev. Dr. John I. Barrett, Superintendent of the Baltimore Archdiocese, and Mary F. Fanning, A.B., the splendid Catholic tone and the typographical excellence of the earlier numbers are continued. These attractive little manuals certainly foster the hope of their compilers that they will arouse in the fortunate pupils who study them "an interest in the wealth of historical and legendary material which is the religious heritage of the children of the Church."

Education in the United States.—Coincident with the close of seventy-five years of religious achievement by the Xaverian Brothers in the United States, Brother Julian, C.F.X., in "Men and Deeds" (Macmillan. \$6.00), attempts to tell their story. It is a fascinating tale of small beginnings grown to magnificent proportions: three Brothers in 1840, 600 in 1929; a few boys in their schools in 1844, over 10,000 in 1929. It is a story of struggle and hardship, but of dogged perseverance guided by a noble ideal and fortified by Divine grace. The Congregation of the Brothers of St. Francis Xavier was founded by Theodore Ryker, a Hollander, quite specifically for the evangelization of America, the Mother House being in Belgium. Through the pages there is a panorama of capable and holy men doing magnificent though mostly hidden work for the Church in the United States through the education of youth. The volume is more than a chronicle of the activities of the Congregation. It touches the growth and development of the

Church in all those places where the Brothers have labored. Some of their foundations were eminently successful; some sadly disappointing; and the intrepid Brothers often found their zeal and trust in God bitterly tried. Where they might have expected help, they were sometimes misunderstood; but always they continued generously at their work until they have the glory of a fruitful seventy-five years working for American youth and a prospect of even bigger achievements ahead.

There is history, romance and edification in the sketch that Sister Monica, O.S.U., offers under the title "The Cross in the Wilderness" (Longmans. \$3.50) of the beginnings of the educational work of the Brown County Ursulines in Ohio. The narrative runs along as rapidly and interestingly as the lives of the pioneer nuns themselves who generously braved the Atlantic in the early '40's to assist Archbishop Purcell in building up his Cincinnati diocese. Julia Chatfield, Mother Julia, is the chief heroine in the story. Archbishop Purcell and other early Ohio ecclesiastics interested in St. Ursula's Literary Institute give color to the nuns' activities. Whoever reads the beginnings of Julia Chatfield's life at Ponder's End will be certain to want to follow her adventurous career until its close. She was a typical Ohio pioneer, a splendid Religious, and a woman of striking personality. Her story told by Sister Monica will afford those interested in the early struggles of Catholicism in the different sections of the country new reasons for consolation and admiration for the contributions the Church has made to upbuilding American citizenship.

Philosophy Manuals.—It is a source of optimism about the future of Scholastic philosophy in the United States that in the past few years so many volumes dealing with various phases of this school of thought have been published for the guidance of our students. One such elementary treatise is the study of the scholastic theory of knowledge propounded by Joseph T. Barron in "Elements of Epistemology" (Macmillan. \$2.00). The author offers no novelty of doctrine, but he does attempt to present the old theories in contemporary phraseology, and to make them a bit more understandable for the student in the light of the current philosophical terminology to which they are apt to be accustomed from their general reading. The treatise is a vindication of the Scholastic teaching which is opposed to so many modern doctrines, that there are minds and reality, and that the mind is capable of gaining a knowledge of reality. As a textbook it naturally presupposes a teacher and guide, but given this it should serve as a helpful introduction for the classroom.—Charles C. Miltner and Daniel C. O'Grady have collaborated in a manual that might serve to introduce the student easily into the study of metaphysics, under the title "Introduction to Metaphysics" (Macmillan. \$2.25). In so far as abstruse problems can be elucidated simply and clearly the authors have not been unsuccessful in their treatment of their topics. Definitions are pointed, and if the treatment of many subjects is brief this procedure is amply justified by the scope of the work and in view of the assumed unpreparedness of the student for a deeper or more intricate study of the subject. The treatment of the various topics is enhanced by intimations of their practical implications and the chapters carry suggested readings and topics for class discussion.

Textbooks.—The following have been received: "Six Easy Italian Plays" (Heath), by E. Goggio, Ph.D.; "Brighter Spanish" (Holt), by Senor Don L. De Baeza; "Lecturas Faciles," by Lawrence A. Wilkins and Max A. Luria; "Notas de un Estudiante," edited by Carl O. Sundstrom; "Latin—Fourth Year," by Harry Edwin Burton and Richard Mott Gummere; "Modern History" (Silver, Burdett), by Carl L. Becker; "Tartarin de Tarascon," by Alphonse Daudet, edited by Myrtle Violet-Sundeen, M.A.; "Short Plays in Spanish," by Ina W. Ramboz, M.A.; "Les Trois Mousquetaires," by Alexandre Dumas, edited by Lilly Lindquist, A.B., and "Le Comte de Monte-Cristo" (American Book Company), by Alexandre Dumas, edited by Cordelia M. Hayes, A.M.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

"Literary Efforts and Catholic Apathy"

To the Editor of AMERICA:

May I, a teacher-heretic, present my ideas on the article under the above title, in the issue of AMERICA for June 6, and on other recent articles and letters on non-reading Catholics?

Catholics do not read. There is no argument to the contrary. Those of us who do read are probably born with the desire. But, while the great majority are not so endowed by birth, it is actually possible to implant the desire, and to cultivate it so that it becomes a life-long habit. It can be easily seared, too.

Here is my experience, limited, to be sure, but I wonder if others have not had the same. I have had several daughters and a son in Catholic high schools. These children were readers when they went to school. With none of them was the reading habit encouraged there, nor were tempting books provided. None of their companions were readers. Composition, grammar, punctuation, etc., and literature that was over their heads: these were in the course of study. Reading for the joy of it was apparently considered a waste of time.

In contrast, in a public school of low intelligence level, we have succeeded, year after year, in passing hundreds of pupils who *love* to read worth-while books. Perhaps the drill work was inferior, but in a few years it will have vanished from the minds of both groups. The habit of reading and the relish for good books will abide. Of this we have ample evidence.

Too many Catholic schools that I know fail to recognize that the reading habit must be inculcated, and that the place to begin is in the grades. One good Sister, teaching an eight-grade class and wanting to develop a library atmosphere for the youngsters, asked me for aid. I spent hours preparing materials. At the end of the term, materials and my note to her were returned—unopened. Most Sisters do not have time to read for pleasure themselves, and many do not realize the need of it for their pupils.

If we would have the coming generation other than apathetic in the matter of reading and its fruits, we must persuade our schools to modify their methods. The spirit, not the letter, must prevail in the teaching of English. Grant the need of training some to speak and write effectively. That need not be discontinued. But love of books, delight in books, must be brought to the greatest number possible.

San Francisco.

A. R.

Whoopie—or What?

To the Editor of AMERICA:

A certain observation is, that America's various moods are best interpreted by the songs. One song that is historically descriptive of the modern gayety is the ditty, "Makin' Whoopie." There are even those who declare that no young person can get on and be a good fellow unless he—or she—goes in for "whoopie" on all gala occasions and most especially where there is a gathering of students. It is the Age of Youth, and youth, like joy and its kindred spirit, "whoopie," must be unconfined.

A convention of Catholic young people in Chicago, last June, the Students' Spiritual Leadership convention, under the direction of Father Daniel Lord, S.J., was a revelation for many who had seen conventions of recent years. The individual sense of responsibility, the individual self-control, the individual decorum made a mass record that advanced the reputation of Catholic young people as a group. This convention of the Students' Spiritual Leadership, under the auspices of the Sodality of Our Lady, brought a note of hope, a calm, steadying feeling of security amid pessimistic unrest and whoopie. Next week, a similar Catholic Youth movement is convening at Niagara Falls, N. Y., June 29-July 2. It is the Catholic Students' Mission Crusade. This or-

ganization also seems to point to another stratum in our reckless, swift, pleasure-bent Age of Youth. It has for object, to assist by prayer, sacrifice, and actual effort our foreign and home missions.

At the Niagara session, there will be student forums in which the delegates will discuss with the missionaries the various problems of the missionary fields; there will be conferences on the home and foreign missions. There will be a varied display in an exhibition hall at Niagara University, where the convention will be held, representing interesting features from mission centers all over the world. India will be represented by Holy Cross Fathers and Jesuits, representing respectively the Dacca and Patna dioceses in Bengal; a young East Indian Jesuit will be among the representatives from his country. Other figures of interest will be native Chinese women from the Catholic University of Peking. Africa will be well represented by missionaries of various Religious Orders. Dr. Anna Dengel, foundress of the Society of Catholic Medical Missionaries, who has served for many years in India, will be one of the speakers. A forum on religious conditions in Russia is being arranged. Alaska, Japan, the Philippines, have exhibits and representatives coming.

The Crusade Ritual of Initiation will be an inspirational feature just as thrilling, just as moving to the spectators, as was that very first Initiation at the first convention at the University of Notre Dame, when, after the services and ritual in the college chapel, the whole cavalcade of young Crusaders wended their way in procession to the Grotto of Lourdes and before a large crucifix the entire group swore fealty to their King.

That this first convention had salutary effect, is evinced by the numbers who now are regular members and by the distinguished visitors who come to the conventions from great distances. Here is a vital and practical outlet for the energies and imagination and ability of modern young people. This and much more one may find out for himself by attending the forums and open conferences to which the general public has been invited.

Chicago.

CECILIA MARY YOUNG.

"A Night at Casa Viu"

To the Editor of AMERICA:

Cannot G. C. Heseltine give us some more good, hearty laughs as he has done in "A Night at Casa Viu"? The "torrential speech and voluminous expression" of the three drovers on their way to Broto Fair was very Chartreusque. Imagine what fun there would be in doing a Cook's with G. C. Heseltine!

Brooklyn.

HARRY A. BEAL.

Cemeteries

To the Editor of AMERICA:

I have just read the editorial in the issue of AMERICA for May 30, entitled "Decoration Day." Your thoughts regarding the neglect of Catholic cemeteries were particularly interesting to me in the light of a conversation I overheard this morning. I was riding in the front seat of an automobile. There were several Catholic ladies in the back seat. We were going to bury an old, retired army sergeant in a beautiful National Cemetery. It was the day after Memorial Day, and the sloping green terraces of the hillsides pulsed with thousands of United States flags rising from banks of flowers. The neat, military-like echelons of white marble headstones glistened in the sunlight.

I overheard one of the ladies say to her neighbor: "This would be a nice place to be buried. Our cemetery is so ragged and run down. You know it is full, and they are not selling any more lots in it, so they do not keep it up any more. Now the ——— Cemetery is beautiful, because they are selling lots there."

This was related in a matter-of-fact tone, without any thought of harsh criticism.

There is an old story about the pot calling another kitchen utensil black. We might well remember the fable, when we are inclined to speak uncharitably of some of the works of our separated brethren—particularly of cemeteries and social work *NOT* done by Catholics in the army, navy and among former soldiers.

———, U. S. A.

ARMY CHAPLAIN.